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BOOKS XX., XXI. & XXII.,

WITH ENGLISH NOTES

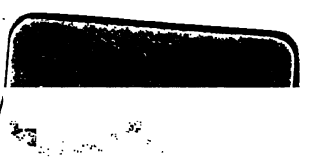
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ΙΛΙΑΔΟΣ Υ.

—o—

Θεὸμαχία.

1—30. While both armies are preparing themselves for the fight, Zeus summons all the Gods to an assembly, and permits them to take part in the battle as they please, that Achilles may not take Troy contrary to Fate.

Ὡς οἳ μὲν παρὰ νηυσὶ κορωνίσι θωρήσσοντο
ἀμφὶ σέ, Πηλέος υἱέ, μάχης ἀκόρητον, Ἀχαιοί·
Τρῶες δ' αὖθ' ἑτέρωθεν ἐπὶ θρωσμῷ πεδίοιο.
Ζεὺς δὲ Θέμιστα κέλευσε θεοὺς ἀγορήνδε καλέσσαι

Books 20—22 *form a veritable Achilleid, being entirely dedicated to the exploits of Achilles.*

1. *νηυσί.* The Attic forms of the subst. *ἡ ναῦς* differ from the Ionic and Epic, as follows:—

		Attic.	*Ionic and Epic.*
S.	N.	ναῦς.	νηῦς, νηύς.
	G.	νεώς.	νηός, νεός.
	D.	νηΐ.	νηΐ.
	A.	ναῦν.	νῆα, νέα.
D.	N. & A.	——	νῆε.
	G. & D.	νεοῖν.	νεοῖν.
P.	N.	νῆες.	νῆες, νέες.
	G.	νεῶν.	νηῶν, νεῶν, ναυφιν.
	D.	ναυσί.	νηυσί, νήεσσι, νέεσσι, ναῦφιν.
	A.	ναῦς.	νῆας, νέας.

2. *ἑτέρωθεν.* Adv. *From the other side.* The suffix, *θεν*, denoting "motion from a place," is originally the case-ending of the genitive. Cf. *Donaldson's Smaller Gk. Gram.* § 152.

3. *θρωσμός. A height.* (*θρώσκω*, to leap; 2. aor. *ἔθορον.*) "Collis qui e terrâ quasi subsiliit." The hill was the high ground between the Simois and Skamander.

4. *Θέμις.* (*Θέμιδος, Θέμιδι, Θέμιν*, but in *Hom.* *Θέμιστος, Θέμιστι, Θέμιστα.*) The Goddess of Order (*τίθημι*), who assembles the gods at the bidding of Zeus, and presides over their banquets. Hesiod makes her the mother of the Ὧραι. Afterwards *Θέμις* was the personification of Justice. Themis is here employed to summons the gods to shew what order reigned in the assembly.

4. *ἀγορήνδε.* The particle *δε* thus joined to the accus. is an enclitic preposition, denoting "motion towards a place."

κρατὸς ἀπ' Οὐλύμποιο πολυπτύχου· ἣ δ' ἄρα πάντη
φοιτήσασα, κέλευσε Διὸς πρὸς δῶμα νέεσθαι.
οὔτε τις οὖν Ποταμῶν ἀπέην νόσφ' Ὠκεανοῖο,
οὔτ' ἄρα Νυμφάων, αἵτ' ἄλσεα καλὰ νέμονται,
καὶ πηγὰς ποταμῶν καὶ πίσεα ποιήεντα.
ἐλθόντες δ' ἐς δῶμα Διὸς νεφεληγερέταο,
ξεστῇς αἰθούσῃσιν ἐφίζανον, ἃς Διὶ πατρὶ
Ἥφαιστος ποίησεν ἰδυίῃσι πραπίδεσσιν.
ὣς οἱ μὲν Διὸς ἔνδον ἀγηγέρατ'· οὐδ' Ἐνοσίχθων
νηκούστησε θεᾶς, ἀλλ' ἐξ ἁλὸς ἦλθε μετ' αὐτούς.
ἷζε δ' ἄρ' ἐν μέσσοισι, Διὸς δ' ἐξείρετο βουλήν·
Τίπτ' αὖτ', Ἀργικέραυνε, θεοὺς ἀγορήνδε κάλεσσας,
ἤ τι περὶ Τρώων καὶ Ἀχαιῶν μερμηρίζεις;
τῶν γὰρ νῦν ἄγχιστα μάχη πόλεμός τε δέδηεν.
Τὸν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεύς·
ἔγνως, Ἐννοσίγαιε, ἐμὴν ἐν στήθεσι βουλήν,
ὧν ἕνεκα ξυνάγειρα· μέλουσί μοι, ὀλλύμενοί περ.

5. κρατός. Gen. from *κράς, collat. form of κάρα, the head. The following are the forms found in Homer:—

S. N. κάρη.
G. κάρητος, καρήατος, and κρᾶτός, κράατος.
D. κάρητι, καρήατι, and κρᾶτί, κράατι.
A. κάρη and κρᾶτα.
P. N. κάρᾱ and καρήατα and κάρηνα.
G. κράτων and καρήνων.
D. κρᾱσίν and κράτεσφι.
A. κράατα and κάρηνα.

5. πολύπτυχος (πολύς and πτύξ, πτυχή, a fold, from πτύσσω, to fold). *Having many folds.* Applied to the sides of a mountain because the gullies and ravines give the appearance of the folds in a robe.

7. Ὠκεανός is with Homer a *stream* encompassing the earth. Cf. *Il.* 18, 607.

9. πῖσος. A neut. subst. used only in nom. and accus. plural. "*Well-watered places:*" from πίνω, to drink; fr. which πιπίσκω, to give to drink, fut. πίσω.

11. αἴθουσα, sc. στοά (for αἴθουσα is the fem. participle of αἴθω). A verandah in front of a house, facing the sun: formed of polished pillars, and covered over by the eaves of the roof.

12. ἰδυῖα is the Ep. form of the fem. part. εἰδυῖα, from οἶδα, I know.

13. Διὸς ἔνδον. In the palace of Zeus.

15. ἄρα. Connected with ἄρω apto, and so implying connexion: "fittingly, consequently." The Ep. usage of ἄρα denotes the rapid development of events; and thus the particle is used in clauses implying transition, "then, forthwith."

16. τίπτε = τίποτε.

21. πέρ. An enclitic particle (of which πέρι and περισσῶς are lengthened forms) which either *limits*, or

ἀλλ' ἤτοι μὲν ἐγὼ μενέω πτυχὶ Οὐλύμποιο
ἥμενος, ἔνθ' ὀρόων φρένα τέρψομαι· οἱ δὲ δὴ ἄλλοι
ἔρχεσθ', ὅφρ' ἂν ἵκησθε μετὰ Τρῶας καὶ Ἀχαιούς·
ἀμφοτέροισι δ' ἀρήγεθ', ὅπη νόος ἐστὶν ἑκάστου.
εἰ γὰρ Ἀχιλλεὺς οἷος ἐπὶ Τρώεσσι μαχεῖται,
οὐδὲ μίννυθ' ἔξουσι ποδώκεα Πηλείωνα.
καὶ δέ τέ μιν καὶ πρόσθεν ὑποτρομέεσκον ὁρῶντες·
νῦν δ', ὅτε δὴ καὶ θυμὸν ἑταίρου χώεται αἰνῶς,
δείδω, μὴ καὶ τεῖχος ὑπέρμορον ἐξαλαπάξῃ.

31—74. Here, Athene, Poseidon, Hermes and Hephæstos hasten to assist the Greeks; Ares, Apollo, Artemis, Leto, Xanthus and Aphrodite the Trojans: the battle rages fiercely while Zeus thunders and Poseidon shakes the earth.

Ὣς ἔφατο Κρονίδης, πόλεμον δ' ἀλίαστον ἔγειρεν.
βὰν δ' ἴμεναι πόλεμόνδε θεοὶ δίχα θυμὸν ἔχοντες·
Ἥρη μὲν μετ' ἀγῶνα νεῶν καὶ Παλλὰς Ἀθήνη,
ἠδὲ Ποσειδάων γαιήοχος ἠδ' ἐριούνης
Ἑρμείας, ὃς ἐπὶ φρεσὶ πευκαλίμῃσι κέκασται·

strengthens: the original meaning is "throughly;" and πέρ may denote that something is true either *precisely because of*, or else *exactly in spite of* something else. Here, as generally with participles, πέρ has the *concessive* meaning (quamvis), "perishing although they be."

24. ὄφρα. Either a conjunc. as here, signifying "*in order that*," or a relative adverb answered by the demonstrative adverb τόφρα (like ὅτε—τότε; ἦμος, τῆμος; ἕως, τέως, κ. τ. λ.) and marking the relation of two actions in point of time, "*so long as*," "*until*."

25. ὅπη. Sc. ὁδῷ, "by which way," Lat. qua; and so "*whither*," "*where*." ὅπη though used as an adverb is the dative, as ὅπου, "*where*," is the gen. of an old pronoun *ὄπος.

27. μιννυθα. Adv. "*for a short time*." The root μινυ- is that from which μινύθω, μινυρός, minor, are formed.

28. μιν. (Always enclitic). The accus. of the pronoun of the third person ἑ or ἕς, *He* or *She;* to which root both the Att. νιν and the Ion. μιν belong. μιν is used through all genders for the simple demonstrative, αὐτόν, αὐτήν, αὐτό, *him, her, it:* sometimes Hom. uses as a stronger form μιν αὐτόν (*Il.* 21, 245, 318), but αὐτόν μιν is reflexive, = ἑαυτον, "himself."

29. ἑταίρου. Gen. of *cause*, depending on χώεται.

29. αἰνῶς = δεινῶς, "*prodigiously*," "*terribly*," prob. from αἶ, *Ah!* implying astonishment.

32. ἴμεναι. Ep. infin. pres. for ἰέναι, from εἶμι, to go.

34. ἐριούνης and ἐριούνιος. Epith. of Hermes. "valde utilis," "magnas utilitates afferens;" *the helper, luck-bringer.* ἐρι, very, and ὀνίνημι, to help.

35. πευκάλιμος. Explained by Buttmann to be not *sharp, pene-*

Ἥφαιστος δ' ἅμα τοῖσι κίε σθένεϊ βλεμεαίνων,
χωλεύων, ὑπὸ δὲ κνῆμαι ῥώοντο ἀραιαί.
ἐς δὲ Τρῶας Ἄρης κορυθαίολος· αὐτὰρ ἅμ' αὐτῷ
Φοῖβος ἀκερσεκόμης ἠδ' Ἄρτεμις ἰοχέαιρα,
Λητώ τε Ξάνθος τε, φιλομμειδής τ' Ἀφροδίτη.
Εἴως μέν ῥ' ἀπάνευθε θεοὶ θνητῶν ἔσαν ἀνδρῶν,
τόφρα δ' Ἀχαιοὶ μὲν μέγα κύδανον, οὕνεκ' Ἀχιλλεὺς
ἐξεφάνη, δηρὸν δὲ μάχης ἐπέπαυτ' ἀλεγεινῆς·
Τρῶας δὲ τρόμος αἰνὸς ὑπήλυθε γυῖα ἕκαστον,
δειδιότας, ὅθ' ὁρῶντο ποδώκεα Πηλείωνα
τεύχεσι λαμπόμενον, Βροτολοιγῷ ἶσον Ἄρηϊ.
αὐτὰρ ἐπεὶ μεθ' ὅμιλον Ὀλύμπιοι ἦλυθον ἀνδρῶν,
ὦρτο δ' Ἔρις κρατερή, λαοσσόος· αὖε δ' Ἀθήνη,
στᾶσ' ὁτὲ μὲν παρὰ τάφρον ὀρυκτὴν τείχεος ἐκτός,
ἄλλοτ' ἐπ' ἀκτάων ἐριδούπων μακρὸν ἀΰτει.
αὖε δ' Ἄρης ἐτέρωθεν, ἐρεμνῇ λαίλαπι ἶσος,
ὀξὺ κατ' ἀκροτάτης πόλιος Τρώεσσι κελεύων,
ἄλλοτε πὰρ Σιμόεντι θέων ἐπὶ Καλλικολώνῃ.
Ὣς τοὺς ἀμφοτέρους μάκαρες θεοὶ ὀτρύνοντες
σύμβαλον, ἐν δ' αὐτοῖς ἔριδα ῥήγνυντο βαρεῖαν.
δεινὸν δὲ βρόντησε πατὴρ ἀνδρῶν τε θεῶν τε
ὑψόθεν· αὐτὰρ ἔνερθε Ποσειδάων ἐτίναξεν

trating, as if from πεύκη the pricking tree, *i.e.* the fir: but synonymous with πυκινός = πυκνός, *close, close-guarded, cautious, shrewd.* Cf. *Buttm. Lex.* sub. v. ἐχεπευκής.

36. κίω, *to go.* The pres. not used in the indic. though frequently in opt. κίοιμι, part. κιών, and imperf. ἔκιον or κίον. No other tenses used: hence Lat. cio, cieo.

39. ἀκερσεκόμης (ἀ—κείρω—κόμη), with unshorn hair: hence, from the custom among the Greeks of wearing the hair long till the age of manhood, it comes to signify "*ever-young.*"

41. ἀπάνευθε (ἀπό and ἄνευθε, from ἄνευ, *without*) as adv. *far away*; or as prep. with the gen. *far away from, apart from.*

48. ὦρτο, contr. from ὤρετο, 3. sing. 2. aor. mid. from ὄρνυμι, to stir. Fut. ὄρσω.

51. ἐρεμνός, syncop. from ἐρεβεννός, black, gloomy.

57. ἔνερθε, adv. *from beneath, from below* (ἐν in *ἔρα terra, and the suffix θε or θεν, signifying motion from a place). From the same root comes ἔνεροι, inferi, those beneath, the gods below, and the dead.

γαῖαν ἀπειρεσίην, ὀρέων τ' αἰπεινὰ κάρηνα.
πάντες δ' ἐσσείοντο πόδες πολυπίδακος Ἴδης
καὶ κορυφαὶ, Τρώων τε πόλις καὶ νῆες Ἀχαιῶν.
ἔδδεισεν δ' ὑπένερθεν ἄναξ ἐνέρων, Ἀϊδωνεύς,
δείσας δ' ἐκ θρόνου ἆλτο, καὶ ἴαχε, μή οἱ ὕπερθεν
γαῖαν ἀναῤῥήξειε Ποσειδάων ἐνοσίχθων,
οἰκία δὲ θνητοῖσι καὶ ἀθανάτοισι φανείη
σμερδαλέ', εὐρώεντα, τάτε στυγέουσι θεοί περ.
τόσσος ἄρα κτύπος ὦρτο θεῶν ἔριδι ξυνιόντων.
ἤτοι μὲν γὰρ ἔναντα Ποσειδάωνος ἄνακτος
ἵστατ' Ἀπόλλων Φοῖβος ἔχων ἰὰ πτερόεντα·
ἄντα δ' Ἐνυαλίοιο θεὰ γλαυκῶπις Ἀθήνη·
Ἥρῃ δ' ἀντέστη χρυσηλάκατος, κελαδεινή,
Ἄρτεμις ἰοχέαιρα, κασιγνήτη Ἑκάτοιο·
Λητοῖ δ' ἀντέστη σῶκος, ἐριούνιος Ἑρμῆς·
ἄντα δ' ἄρ' Ἡφαίστοιο μέγας Ποταμὸς βαθυδίνης,
ὃν Ξάνθον καλέουσι θεοί, ἄνδρες δὲ Σκάμανδρον.

75—109. Apollo in the likeness of Lycaon incites Æneas to fight with Achilles.

Ὣς οἳ μὲν θεοὶ ἄντα θεῶν ἴσαν· αὐτὰρ Ἀχιλλεὺς
Ἕκτορος ἄντα μάλιστα λιλαίετο δῦναι ὅμιλον
Πριαμίδεω· τοῦ γάρ ῥα μάλιστά ἑ θυμὸς ἀνώγει
αἵματος ἆσαι Ἄρηα, ταλαύρινον πολεμιστήν.
Αἰνείαν δ' ἰθὺς λαοσσόος ὦρσεν Ἀπόλλων

62. ἆλτο, syncop. 3. sing. 2. aor. fr. ἅλλομαι, to leap, 2. aor. ἠλόμην.

61—65. This passage is commended by Longinus, *de Sublim.* ch. 9, and is imitated by Virgil, *Æn.* VIII. 242, and by Ovid, *Metam.* v. 356:

Inde tremit tellus: et Rex pavet ipse silentum,
Ne pateat, latoque solum retegatur hiatu;
Immissusque dies trepidantes terreat umbras

65. εὐρώεις (εὐρώς, squalor, situs). Mouldy, dank, festering.

68. ἰός, ὁ, *an arrow*, makes accus. plu. ἰούς. The neut. form ἰά is found only here.

69. γλαυκῶπις (γλαυκός and ὤψ). *Fierce-eyed, gleaming-eyed:* for γλαυκός does not *originally* refer to colour, but to the glancing, gleaming light as from flashing eyes.

78. ταλαύρινος (*τλάω and ῥινός, a skin). With shield of tough bull's hide.

ἀντία Πηλείωνος, ἐνῆκε δέ οἱ μένος ἠΰ·
υἱέϊ δὲ Πριάμοιο Λυκάονι εἴσατο φωνην·
τῷ μιν ἐεισάμενος προσέφη Διὸς υἱὸς Ἀπόλλων·
Αἰνεία, Τρώων βουληφόρε, ποῦ τοι ἀπειλαί,
ἃς Τρώων βασιλεῦσιν ὑπέσχεο οἰνοποτάζων,
Πηλείδεω Ἀχιλῆος ἐναντίβιον πολεμίζειν;
Τὸν δ' αὖτ' Αἰνείας ἀπαμειβόμενος προσέειπεν·
Πριαμίδη, τί με ταῦτα καὶ οὐκ ἐθέλοντα κελεύεις
ἀντία Πηλείωνος ὑπερθύμοιο μάχεσθαι;
οὐ μὲν γὰρ νῦν πρῶτα ποδώκεος ἄντ' Ἀχιλῆος
στήσομαι, ἀλλ' ἤδη μὲ καὶ ἄλλοτε δουρὶ φόβησεν
ἐξ Ἴδης, ὅτε βουσὶν ἐπήλυθεν ἠμετέρῃσιν,
πέρσε δὲ Λυρνησὸν καὶ Πήδασον· αὐτὰρ ἐμὲ Ζεὺς
εἰρύσαθ', ὅς μοι ἐπῶρσε μένος λαιψηρά τε γοῦνα.
ἦ κ' ἐδάμην ὑπὸ χερσὶν Ἀχιλλῆος καὶ Ἀθήνης,
ἥ οἱ πρόσθεν ἰοῦσα τίθει φάος, ἠδ' ἐκέλευεν
ἔγχεϊ χαλκείῳ Λέλεγας καὶ Τρῶας ἐναίρειν.
τῷ οὐκ ἔστ' Ἀχιλῆος ἐναντίον ἄνδρα μάχεσθαι·
αἰεὶ γὰρ πάρα εἷς γε θεῶν, ὃς λοιγὸν ἀμύνει·
καὶ δ' ἄλλως τοῦγ' ἰθὺ βέλος πέτετ', οὐδ' ἀπολήγει,
πρὶν χροὸς ἀνδρομέοιο διελθεῖν. εἰ δὲ θεός περ
ἶσον τείνειεν πολέμου τέλος, οὔ μ᾽ μάλα ῥέα
νικήσει, οὐδ' εἰ παγχάλκεος εὔχεται εἶναι.
Τὸν δ' αὖτε προσέειπεν ἄναξ, Διὸς υἱὸς, Ἀπόλλων·
ἥρως, ἀλλ' ἄγε, καὶ σὺ θεοῖς αἰειγενέτῃσιν
εὔχεο· καὶ δὲ σέ φασι Διὸς κούρης Ἀφροδίτης

80. ἠΰ. The Ep. adj. ἐΰς, *good, brave*, has a neut. ἐύ and εὖ, but both forms are adverbial. Homer uses the nom. masc. ἐΰς, the neut. ἠΰ (from the Ion. ἠΰς), gen. ἑῆος, accus. ἑῦν and ἠΰν.

85. ἐναντίβιον, adv. (ἐν, ἀντι, βία). *Opposing force to force, against.*

95. φάος. In the figurative meaning of *Victory*.

97. τῷ. Dat. neut. used absol. *Therefore.*

99. καὶ ἄλλως. *And in other respects, besides.*

ἐκγεγάμεν, κεῖνος δὲ χερείονος ἐκ θεοῦ ἐστίν.
ἢ μὲν γὰρ Διός ἐσθ', ἢ δ' ἐξ ἁλίοιο γέροντος.
ἀλλ' ἰθὺς φέρε χαλκὸν ἀτειρέα, μηδέ σε πάμπαν
λευγαλέοις ἐπέεσσιν ἀποτρεπέτω καὶ ἀρειῆ.

110—155. Here calls together Poseidon and Artemis to help Achilles: but by the advice of Poseidon the Gods on both sides retire from the combat, and seat themselves as spectators at a distance.

Ὣς εἰπὼν ἔμπνευσε μένος μέγα ποιμένι λαῶν· 110
βῆ δὲ διὰ προμάχων, κεκορυθμένος αἴθομι χαλκῷ.
οὐδ' ἔλαθ' Ἀγχίσαο πάϊς λευκώλενον Ἥρην
ἀντία Πηλείωνος ἰὼν ἀνὰ οὐλαμὸν ἀνδρῶν·
ἣ δ' ἄμυδις καλέσασα θεοὺς μετὰ μῦθον ἔειπεν·
Φράζεσθον δὴ σφῶϊ, Ποσείδαον καὶ Ἀθήνη, 115
ἐν φρεσὶν ὑμετέρῃσιν, ὅπως ἔσται τάδε ἔργα.
Αἰνείας ὅδ' ἔβη κεκορυθμένος αἴθοπι χαλκῷ
ἀντία Πηλείωνος· ἀνῆκε δὲ Φοῖβος Ἀπόλλων.
ἀλλ' ἄγεθ', ἡμεῖς πέρ μιν ἀποτρωπῶμεν ὀπίσσω
αὐτόθεν· ἤ τις ἔπειτα καὶ ἡμείων Ἀχιλῆϊ 120
παρσταίη, δοίη δὲ κράτος μέγα, μηδέ τι θυμῷ
δευέσθω, ἵνα εἰδῇ, ὅ μιν φιλέουσιν ἄριστοι
ἀθανάτων, οἳ δ' αὖτ' ἀνεμώλιοι, οἳ τὸ πάρος περ,
Τρωσὶν ἀμύνουσιν πόλεμον καὶ δηϊοτῆτα.
πάντες δ' Οὐλύμποιο κατήλθομεν ἀντιόωντες 125
τῆσδε μάχης, ἵνα μὴτι μετὰ Τρώεσσι πάθῃσιν

106. χερείων, χερείονος. Ep. form of χείρων, χείρονος, *inferior, lower.* Θεοῦ is fem. here.

107. ἁλίοιο γέροντος. Nereus, the father of the Nereïds.

108. ἰθύς, as adv. *Straight at.*

113. οὐλαμός ἀνδρῶν. "Globus virorum," a *crowded, compressed body of men.* For οὐλαμός is exp. by Buttmann to be from εἴλω, *to strike, push, press together.*

114. ἄμυδις = ἅμα. *Together.* Adv. of *time*, or more often of *place.*

120. ἡμείων. The Ion. and Epic forms of ἐγω are as follows:—

S. N. ἔγων.
G. { ἐμέο, ἐμεῦ, μεῦ. / ἐμεῖο, ἐμέθεν.
P. N. ἡμέες.
G. ἡμέων, ἡμείων.
D. ἄμμι.
A. ἡμέας.

σήμερον· ὕστερον αὖτε τὰ πείσεται, ἄσσα οἱ Αἶσα
γεινομένῳ ἐπένησε λίνῳ, ὅτε μιν τέκε μήτηρ.
εἰ δ' Ἀχιλεὺς οὐ ταῦτα θεῶν ἐκ πεύσεται ὀμφῆς,
δείσετ' ἔπειθ', ὅτε κέν τις ἐναντίβιον θεὸς ἔλθῃ
ἐν πολέμῳ· χαλεποὶ δὲ θεοὶ φαίνεσθαι ἐναργεῖς.
Τὴν δ' ἠμείβετ' ἔπειτα Ποσειδάων ἐνοσίχθων·
Ἥρη, μὴ χαλέπαινε παρὲκ νόον· οὐδὲ τί σε χρή.
οὐκ ἂν ἔγωγ' ἐθέλοιμι θεοὺς ἔριδι ξυνελάσσαι·
[ἡμέας τοὺς ἄλλους, ἐπεὶ πολὺ φέρτεροί εἰμεν·]
ἀλλ' ἡμεῖς μὲν ἔπειτα καθεζώμεσθα κιόντες
ἐκ πάτου ἐς σκοπιήν, πόλεμος δ' ἄνδρεσσι μελήσει.
εἰ δέ κ' Ἄρης ἄρχωσι μάχης ἢ Φοῖβος Ἀπόλλων,
ἢ Ἀχιλῆ' ἴσχωσι, καὶ οὐκ εἰῶσι μάχεσθαι,
αὐτίκ' ἔπειτα καὶ ἄμμι παρ' αὐτόφι νεῖκος ὀρεῖται
φυλόπιδος· μάλα δ' ὦκα διακρινθέντας ὀΐω
ἂψ ἴμεν Οὔλυμπόνδε, θεῶν μεθ' ὁμήγυριν ἄλλων,
ἡμετέρῃς ὑπὸ χερσὶν ἀναγκαίῃφι δαμέντας.
Ὣς ἄρα φωνήσας ἡγήσατο Κυανοχαίτης
τεῖχος ἐς ἀμφίχυτον Ἡρακλῆος θείοιο,
ὑψηλόν, τό ῥά οἱ Τρῶες καὶ Παλλὰς Ἀθήνη
ποίεον, ὄφρα τὸ κῆτος ὑπεκπροφυγὼν ἀλέοιτο,

133. παρέκ (παρά—ἐκ). As adv. *out by:* and so *beside the mark, foolishly*. As prep. with gen. *outside;* with accus. *out by the side of, beyond.*

140. αὐτόφι. Adv. *there.* But by Hom. always joined with a prep. as if an old dat. fr. αὐτός (θι and φι being the original case endings of the dat. comp. αὐτοθι and ἀναγκαίῃφι, line 143). Yet αὐτόφι seems to be used as a gen. as well as a dat., and that both sing. and plu., and is joined with ἀπό as well as ἐπί and παρά.

147. κῆτος. When Poseidon had built the walls of Troy, Laomedon refused him the promised reward; whereupon Poseidon sent a sea-monster which ravaged the country. Hesione, Laomedon's own daughter and sister of Priam, was about to be devoured by this monster, when Heracles, returning from his expedition against the Amazons, undertook to save Hesione if Laomedon would give him the immortal steeds which Zeus had presented to Tros in compensation for the loss of his son Ganymedes. The Trojans, by the advice of Athene, raised this entrenchment, behind which Heracles might shelter himself: but after the monster was slain Laodemon refused to give up the steeds. Whereupon Heracles took Troy, slew Laomedon and all his

ὁππότε μιν σεύαιτο ἀπ' ἠϊόνος πεδίονδε.
ἔνθα Ποσειδάων κατ' ἄρ' ἕζετο καὶ θεοὶ ἄλλοι,
ἀμφὶ δ' ἄρ' ἀῤῥηκτον νεφέλην ὤμοισιν ἑσαντο·
οἱ δ' ἑτέρωσε κάθιζον ἐπ' ὀφρύσι Καλλικολώνης,
ἀμφὶ σέ, ἤϊε Φοῖβε, καὶ Ἄρηα πτολίπορθον.
ὣς οἱ μέν ῥ' ἑκάτερθε καθείατο μητιόωντες
βουλάς· ἀρχέμεναι δὲ δυσηλεγέος πολέμοιο
ὤκνεον ἀμφότεροι· Ζεὺς δ' ἤμενος ὕψι κέλευεν.

156—258. Æneas and Achilles advance towards each other: Achilles jeers Æneas and bids him retire: Æneas retorts, and recites his own high lineage.

Τῶν δ' ἅπαν ἐπλήσθη πεδίον, καὶ λάμπετο χαλκῷ,
ἀνδρῶν ἠδ' ἵππων· κάρκαιρε δὲ γαῖα πόδεσσιν
ὀρνυμένων ἅμυδις. δύο δ' ἀνέρες ἔξοχ' ἄριστοι
ἐς μέσον ἀμφοτέρων συνίτην μεμαῶτε μάχεσθαι,
Αἰνείας τ' Ἀγχισιάδης καὶ δῖος Ἀχιλλεύς.
Αἰνείας δὲ πρῶτος ἀπειλήσας ἐβεβήκει,
νευστάζων κόρυθι βριαρῇ· ἀτὰρ ἀσπίδα θοῦριν
πρόσθεν ἔχε στέρνοιο, τίνασσε δὲ χάλκεον ἔγχος.
Πηλείδης δ' ἑτέρωθεν ἐναντίον ὦρτο, λέων ὡς
σίντης, ὅντε καὶ ἄνδρες ἀποκτάμεναι μεμάασιν,
ἀγρόμενοι, πᾶς δῆμος· ὃ δὲ πρῶτον μὲν ἀτίζων
ἔρχεται, ἀλλ' ὅτε κέν τις Ἀρηϊθόων αἰζηῶν

sons with the exception of Priam, and gave Hesione as a slave to Telamon, by whom she became the mother of Teucer.

150. ἕσαντο. 3. plu. 1. aor. mid. fr. ἕννυμι, fr. root *ἑϝ, to *put on, clothe oneself*. Fut. ἑσω. 1. aor. ἔσσα. 1 aor. mid. ἐσσάμην.

152. ἤϊος. *Invoked with the cry* ἤ ἤ, like ἰήϊος: or else formed from ἰάω, ἠΰς, brave.

154. δυσηλεγής = δυσκοίμητος. Sch. *Stretching one on a hard bed.* Fr. δυσ—ill, and λέγω, to put to bed, the η being inserted, as in ταυηλεγής, stretching one out at full length.

157. κερκαίρω. *To crackle*, the word expressing the sound: used for any rumbling noise.

δουρὶ βάλῃ, ἐάλη τε χανών, περί τ' ἀφρὸς ὀδόντας
γίγνεται, ἐν δέ τέ οἱ κραδίῃ στένει ἄλκιμον ἦτορ·
οὐρῇ δὲ πλευράς τε καὶ ἰσχία ἀμφοτέρωθεν
μαστίεται, ἐὲ δ' αὐτὸν ἐποτρύνει μαχέσασθαι·
γλαυκιόων δ' ἰθὺς φέρεται μένει, ἤν τινα πέφνῃ
ἀνδρῶν, ἢ αὐτὸς φθίεται πρώτῳ ἐν ὁμίλῳ·
ὣς Ἀχιλῆϊ ὤτρυνε μένος καὶ θυμὸς ἀγήνωρ,
ἀντίον ἐλθέμεναι μεγαλήτορος Αἰνείαο,
οἳ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
τὸν πρότερος προσέειπε ποδάρκης δῖος Ἀχιλλεύς·
Αἰνεία, τί σὺ τόσσον ὁμίλου πολλὸν ἐπελθὼν
ἕστης; ἢ σέγε θυμὸς ἐμοὶ μαχέσασθαι ἀνώγει,
ἐλπόμενον Τρώεσσιν ἀνάξειν ἱπποδάμοισιν
τιμῆς τῆς Πριάμου; ἀτὰρ εἴ κεν ἔμ' ἐξεναρίξῃς,
οὔ τοι τοὔνεκά γε Πρίαμος γέρας ἐν χερὶ θήσει.
εἰσὶν γάρ οἱ παῖδες· ὃ δ' ἔμπεδος, οὐδ' ἀεσίφρων.

168. ἐάλεν, infin. ἁλῆναι, 2. aor. pass. fr. εἴλω; of which the first meaning is *to strike, thrust:* hence, *to press together;* in pass. *to be compressed, crowded;* and (esp. in the aor.) to *contract the body*, as a person crouching through fear—a wild beast going to spring upon its prey. Cf. *Buttm. Lex.*

168. χαίνω. Fut. χανοῦμαι, 2. aor. ἔχανον, *To yawn, gape.*

171. μαστίεται for μαστίζεται; μαστίζω being the poet. form, for which in prose μαστιγόω is used.

171. ἑέ. Ep. accus. ἕ, from the reflexive pronoun ἑ, himself. Gen. οὗ, dat. οἱ, accus. ἕ.

172. ἦν πέφνῃ. The conj. ἤν (cont. from ἐάν, which is εἰ ἄν,) *if so be that*, implies a condition, and is used with the conj. when something expected but as yet untried is spoken of; and so esp. with verbs of *reflecting, trying*, &c. But frequently in Homer this deliberative ἤν is joined with verbs expressing any action whatever, there being implied the notion of σκοπεῖν, πειρᾶσθαι. Cf. *Jelf's Greek Gram.* § 877, obs. 5. ὄφρα, ἵνα or ὥστε would have simply expressed the *object*; ἤν expresses the *uncertainty* of the event.

178. Constr. τί σὺ ἐπελθὼν τόσσον πολλὸν ὁμίλου, ὁμίλου being a separate genitive, *so far from the crowd.*

180. Τρώεσσιν ἀνάξειν τιμῆς. The Schol. explains the genitive by ἀντὶ, "hoping to rule over the Trojans *in the place of* Priam's kingdom;" others supply a word, as (ἐλπίδι) τῆς Π. τιμῆς. But it is better to take the dat. Τρώεσσι and the gen. τιμῆς as both depending upon ἀνάξειν, and to trans. "Hoping to sway the office of Priam—be master of the office of Priam—over the chivalrous Trojans."

182. γέρας sc. βασιλήϊον—*the kingly dignity.*

183. ἀεσίφρων for ἀασίφρων, fr. ἀάω, *to harm*, and φρήν, *damaged in mind, silly.* Cf. *Butt. Lex.* sub. v. ἄᾶσαι.

ἦ νύ τί τοι Τρῶες τέμενος τάμον ἔξοχον ἄλλων,
καλὸν φυταλιῆς καὶ ἀρούρης, ὄφρα νέμηαι,
αἴ κεν ἐμὲ κτείνῃς; χαλεπῶς δέ σ' ἔολπα τὸ ῥέξειν.
ἤδη μὲν σέγε φημὶ καὶ ἄλλοτε δουρὶ φόβησα.
ἦ οὐ μέμνῃ, ὅτε πέρ σε βοῶν ἄπο μοῦνον ἐόντα
σεῦα κατ' Ἰδαίων ὀρέων ταχέεσσι πόδεσσιν
καρπαλίμως; τότε δ' οὔτι μετατροπαλίζεο φεύγων·
ἔνθεν δ' ἐς Λυρνησσὸν ὑπέκφυγες· αὐτὰρ ἐγὼ τὴν
πέρσα μεθορμηθεὶς σὺν Ἀθήνῃ καὶ Διὶ πατρί·
ληϊάδας δὲ γυναῖκας ἐλεύθερον ἦμαρ ἀπούρας
ἦγον· ἀτὰρ σὲ Ζεὺς ἐῤῥύσατο καὶ θεοὶ ἄλλοι.
ἀλλ' οὐ νῦν σε ῥύεσθαι ὀΐομαι, ὡς ἐνὶ θυμῷ
βάλλεαι· ἀλλά σ' ἔγωγ' ἀναχωρήσαντα κελεύω
ἐς πληθὺν ἰέναι, μηδ' ἀντίος ἵστασ' ἐμεῖο,
πρίν τι κακὸν παθέειν· ῥεχθὲν δέ τε νήπιος ἔγνω.
Τὸν δ' αὖτ' Αἰνείας ἀπαμείβετο, φώνησέν τε·
Πηλείδη, μὴ δή μ' ἐπέεσσί γε, νηπύτιον ὥς,

184. *τέμενος τάμον.* Distinguished merit was rewarded in the Heroic Age by a grant of land out of the lands belonging to the community. Cf. *Il.* 6. 194, where the Lycians reward Bellerophron by such a grant.

185. The genitives *φυταλιῆς* and *ἀρούρης* depend *not* upon *καλόν*—"beautiful with plantations and corn land," but the construction is T. *τάμον φυταλιῆς καὶ ἀρούρης τέμενος, ἔξοχον ἄλλων, καλόν*—"a grant of planted and arable land, surpassing others, beautiful." *φυταλιή* is a plantation of any sort, and especially a place planted with fruit trees or vines.

185. *ὄφρα νέμηαι.* The conjunc. follows the aor. here, because the past action is considered as continuing and extending into present time. Cf. *Jelf. Gk. Gram.* § 806, 1.

186. Const. *ἔολπα δέ σε τὸ* (*i.e., τοῦτο*) *ῥέξειν χαλεπῶς.*

190. *μετατροπαλίζομαι,* fr. *μετατροπή, a turning round; (μετά—τρέπω) To turn about.* "You did not turn yourself round, namely, to oppose yourself to me."

194. *ἐῤῥύσατο.* The verb *ἐρύω,* Ion. *εἰρύω, I drag, draw,* has in Mid. the signif. *I draw for my own use* (as, the flesh from the spits, the sword from my side), or, *I drag towards me* (as, the body of a fallen friend to protect, of an enemy to plunder). Hence, from the notion of "dragging from amidst a crowd of enemies," the verb acquires the meaning of *saving, protecting:* hence further, of *warding off* a foe, *impeding.* Cf. *Butt. Lex.* sub. v.

198. *ῥεχθὲν δέ τε νήπιος ἔγνω.* Cf. *Il.* 17, 30—32. The meaning of these words, which have passed into a proverb, is "The fool then only knows the mischief of his actions when he feels their evil consequences; but a wise man sees it beforehand."

200. *νηπύτιος* (*νη—ἀπύω,* Dor. for *ἠπύω,* to call), like *νήπιος,* (from *νή—*

ἔλπεο δειδίξεσθαι· ἐπεὶ σάφα οἶδα καὶ αὐτὸς
ἠμὲν κερτομίας ἠδ' αἴσυλα μυθήσασθαι·
ἴδμεν δ' ἀλλήλων γενεήν, ἴδμεν δὲ τοκῆας,
πρόκλυτ' ἀκούοντες ἔπεα θνητῶν ἀνθρώπων·
ὄψει δ' οὔτ' ἄρ πω σὺ ἐμοὺς ἴδες, οὔτ' ἄρ' ἐγὼ σούς· 205
φασὶ σὲ μὲν Πηλῆος ἀμύμονος ἔκγονον εἶναι,
μητρὸς δ' ἐκ Θέτιδος, καλλιπλοκάμου ἁλοσύδνης·
αὐτὰρ ἐγὼν υἱὸς μεγαλήτορος Ἀγχίσαο
εὔχομαι ἐκγεγάμεν, μήτηρ δέ μοί ἐστ' Ἀφροδίτη.
τῶν δὴ νῦν ἕτεροί γε φίλον παῖδα κλαύσονται 210
σήμερον· οὐ γάρ φημ' ἐπέεσσί γε νηπυτίοισιν
ὧδε διακρινθέντε μάχης ἐξ ἀπονέεσθαι.
εἰ δ' ἐθέλεις καὶ ταῦτα δαήμεναι· ὄφρ' εὖ εἰδῇς
ἡμετέρην γενεήν, πολλοὶ δέ μιν ἄνδρες ἴσασιν·
Δάρδανον αὖ πρῶτον τέκετο νεφεληγερέτα Ζεύς, 215
κτίσσε δὲ Δαρδανίην· ἐπεὶ οὔπω Ἴλιος ἱρὴ
ἐν πεδίῳ πεπόλιστο, πόλις μερόπων ἀνθρώπων,
ἀλλ' ἔθ' ὑπωρείας ᾤκεον πολυπίδακος Ἴδης.
Δάρδανος αὖ τέκεθ' υἱὸν Ἐριχθόνιον βασιλῆα,

ἔπος, a word, infans), means *childish*, i. e. unbecoming heroes.

200. δειδίσσομαι, Fut. δειδίξομαι. 1. trans. as here, *to frighten, scare*; 2. intrans. *to be afraid*; fr. δείδω.

202. αἴσυλος. *Unseemly, outrageous.* The derivat. is variously given, fr. αἶσα, fate; fr. ἄσαι, to harm.; or as if ἀϊσυλος = ἄϊσος, *unequal*.

205. ὄψει, *by sight*, i. e. "we know not one another's parents personally, but by renown."

207. ἁλοσύδνος = ἁλάσυνος (like γηθόσυνος), the δ being inserted, as in ἐχθοδοπός; and so *inhabiting the sea, sea-born*, like ἅλιος; fr. ἅλς, ἁλός. In the proposed derivat. from ἅλς and ὕδνης, *nourished*, ὕδνης is only a word arbitrarily formed by the Gram. from ὕω, to moisten: the derivat. given by the Schol. ἐν ἁλὶ σεύεσθαι, "moving quickly in the sea," is still more far-fetched.

210. τῶν δή, Sc. τοκέων.

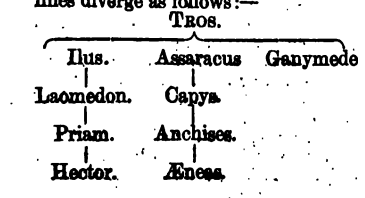
218. εἰ δ' ἐθέλεις καὶ ταῦτα δαήμεναι, supply ἐγὼ σοὶ καταλέξω.

218. ὑπώρεια, sc. χώρα. For ὑπώρεια is fem. fr. adj. ὑπώρειος (ὑπο, ὄρος. The slopes at the foot of a mountain.

219. The legends concerning Dardanus, of which Homer makes no mention, are very various. Later authors state that he was the son of Zeus and Electra, daughter of Atlas; that he at first settled in Arcadia, and there married Chryse; that he removed thence to Samothrace, and afterwards to Troas, carrying with him the Palladia and sacra of the great gods, which were subsequently transferred to Troy: that he was

ὃς δὴ ἀφνειότατος γένετο θνητῶν ἀνθρώπων·
τοῦ τρισχίλιαι ἵπποι ἔλος κάτα βουκολέοντο
θήλειαι, πώλοισιν ἀγαλλόμεναι ἀταλῇσιν.
τάων καὶ Βορέης ἠράσσατο βοσκομενάων,
ἵππῳ δ' εἰσάμενος παρελέξατο κυανοχαίτῃ·
αἳ δ' ὑποκυσσάμεναι ἔτεκον δυοκαίδεκα πώλους.
αἳ δ' ὅτε μὲν σκιρτῷεν ἐπὶ ζείδωρον ἄρουραν,
ἄκρον ἐπ' ἀνθερίκων καρπὸν θέον, οὐδὲ κατέκλων·
ἀλλ' ὅτε δὴ σκιρτῷεν ἐπ' εὐρέα νῶτα θαλάσσης,
ἄκρον ἐπὶ ῥηγμῖνος ἁλὸς πολιοῖο θέεσκον.
Τρῶα δ' Ἐριχθόνιος τέκετο Τρώεσσιν ἄνακτα·
Τρωὸς δ' αὖ τρεῖς παῖδες ἀμύμονες ἐζεγένοντο,
Ἶλός τ' Ἀσσάρακός τε καὶ ἀντίθεος Γανυμήδης,
ὃς δὴ κάλλιστος γένετο θνητῶν ἀνθρώπων·
τὸν καὶ ἀνηρείψαντο θεοὶ Διὶ οἰνοχοεύειν,
κάλλεος εἵνεκα οἷο, ἵν' ἀθανάτοισι μετείη.
Ἶλος δ' αὖ τέκεθ' υἱὸν ἀμύμονα Λαομέδοντα·
Λαομέδων δ' ἄρα Τιθωνὸν τέκετο Πρίαμόν τε,
Λάμπον τε Κλυτίον θ' Ἱκετάονά τ', ὄζον Ἄρηος·

kindly received at Troas by King Teukros, and after the death of Chryse married Bateira, the daughter of Teukros, and founded Dardania. Over this Dardania, which was situated at some distance from Ilium, Assaracus and his descendants continued to reign, after Ilus had founded in the plain of Troy the holy city of Ilium. From the sons of Tros the Trojan and Dardanian lines diverge as follows:—



223. *ἠράσσατο.* 1. aor. mid. fr. *ἔραμαι, to love.*

227. Constr. *θέον ἐπ' ἄκρον καρπὸν ἀνθερίκων.* "They ran upon the topmost ears of the stalks." For. *ἀνθέριξ* (deriv. fr. *ἀθήρ*, an ear of corn) means the stalk as well as the ear of corn. With the passage comp. *Virg. Æn.* 7, 808:—

"Illa vel intactæ segetis per summa volaret
Gramina, nec teneras cursu læsisset aristas;
Vel mare per medium, fluctu suspensa tumenti,
Ferret iter, celeres nec tingueret æquore plantas."

234. *ἀνηρείψαντο.* This aor. is the only tense used of the verb **ἀνερείπομαι, to carry off.*

Ἀσσάρακος δὲ Κάπυν· ὁ δ' ἄρ' Ἀγχίσην τέκε παῖδα·
αὐτὰρ ἔμ' Ἀγχίσης, Πρίαμος δ' ἔτεχ' Ἕκτορα δῖον. 240
ταύτης τοι γενεῆς τε καὶ αἵματος εὔχομαι εἶναι.
Ζεὺς δ' ἀρετὴν ἀνδρεσσιν ὀφέλλει τε, μινύθει τε,
ὅππως κεν ἐθέλῃσιν· ὁ γὰρ κάρτιστος ἁπάντων.
ἀλλ' ἄγε μηκέτι ταῦτα λεγώμεθα, νηπύτιοι ὥς,
ἑσταότ' ἐν μέσσῃ ὑσμίνῃ δηϊοτῆτος. 245
ἔστι γὰρ ἀμφοτέροισιν ὀνείδεα μυθήσασθαι
πολλὰ μάλ'· οὐδ' ἂν νηῦς ἑκατόζυγος ἄχθος ἄροιτο.
στρεπτὴ δὲ γλῶσσ' ἐστὶ βροτῶν, πολέες δ' ἔνι μῦθοι
παντοῖοι· ἐπέων δὲ πολὺς νομὸς ἔνθα καὶ ἔνθα.
ὁπποῖόν κ' εἴπῃσθα ἔπος, τοῖόν κ' ἐπακούσαις. 250
ἀλλὰ τίη ἔριδας καὶ νείκεα νῶϊν ἀνάγκη
νεικεῖν ἀλλήλοισιν ἐναντίον, ὥστε γυναῖκας,
αἵτε χολωσάμεναι ἔριδος πέρι θυμοβόροιο
νεικεῦσ' ἀλλήλῃσι μέσην ἐς ἄγυιαν ἰοῦσαι,
πόλλ' ἐτεά τε καὶ οὐκί· χόλος δέ τε καὶ τὰ κελεύει. 255
ἀλκῆς δ' οὔ μ' ἐπέεσσιν ἀποτρέψεις μεμαῶτα,
πρὶν χαλκῷ μαχέσασθαι ἐναντίον. ἀλλ' ἄγε, θᾶσσον
γευσόμεθ' ἀλλήλων χαλκήρεσιν ἐγχείῃσιν.

242. Æneas in these words excuses his former flight: "Valour is a gift from the gods, and not granted at all times alike."

244. λεγώμεθα = διαλεγώμεθα, Schol.

245. ὑσμίνῃ δηϊοτῆτος, *the battle of hostility = the hostile battle.*

247. ἄχθος. Scil. ὀνείδων.

249. ἐπέων νομός. According to the Schol. νομός = νέμησις, "the distribution of words." Better, however, to take νομός in the sense of *pasture*, and trans. "*the field of words is wide, stretching here and there;*" i.e. words may range over a wide space of praise or reproach. (Obs. the difference in accent between the oxyton νομός, *pasture*, and the paroxyton νόμος, *law*; which latter word does not occur in Homer.)

251. Const. ἀλλὰ τίη ἀνάγκη νῶϊν ἐναντίων νεικέων ἔριδας καὶ νείκεα ἀλλήλοισιν.

253. νείκεα νεικεῖν. "Verbs, whether active, neuter, or passive, may have after them an accusative of a cognate signification; this is called the *Figura Etymologica*."— *Donaldson's Smaller Gk. Gram.* § 464.

255. ἐτεός, adj. *true*, but only used in the neuter sing. and mostly as an adv. Spitzner reads here πολλά τ' ἐόντα καὶ οὐκί.

258. γεύω, Fut. γεύσω, *to taste*, here means *to make trial of*: τὸ τῆς ἀνδρείας ἀλλήλων ἀποπειρασόμεθα.

259—352. Æneas, after a short contest with Achilles, is rescued by Poseidon, because his death is not destined by Fate.

Ἦ ῥα, καὶ ἐν δεινῷ σάκεϊ ἔλασ' ὄβριμον ἔγχος,
σμερδαλέῳ· μέγα δ' ἀμφὶ σάκος μύκε δουρὸς ἀκωκῇ.
Πηλείδης δὲ σάκος μὲν ἀπὸ ἕο χειρὶ παχείῃ
ἔσχετο ταρβήσας· φάτο γὰρ δολιχόσκιον ἔγχος
ῥέα διελεύσεσθαι μεγαλήτορος Αἰνείαο·
νήπιος, οὐδ' ἐνόησε κατὰ φρένα καὶ κατὰ θυμόν,
ὡς οὐ ῥηϊδί' ἐστὶ θεῶν ἐρικυδέα δῶρα
ἀνδράσι γε θνητοῖσι δαμήμεναι, οὐδ' ὑποείκειν.
οὐδὲ τότ' Αἰνείαο δαΐφρονος ὄβριμον ἔγχος
ῥῆξε σάκος· χρυσὸς γὰρ ἐρύκακε, δῶρα θεοῖο·
ἀλλὰ δύω μὲν ἔλασσε διὰ πτύχας, αἳ δ' ἄρ' ἔτι τρεῖς
ἦσαν· ἐπεὶ πέντε πτύχας ἤλασε Κυλλοποδίων,
τὰς δύο χαλκείας, δύο δ' ἔνδοθι κασσιτέροιο,
τὴν δὲ μίαν χρυσέην· τῇ ῥ' ἔσχετο μείλινον ἔγχος.
Δεύτερος αὖτ' Ἀχιλεὺς προΐει δολιχόσκιον ἔγχος,
καὶ βάλεν Αἰνείαο κατ' ἀσπίδα πάντοσ' ἐίσην
ἄντυγ' ὕπο πρώτην, ᾗ λεπτότατος θέε χαλκός,
λεπτοτάτη δ' ἐπέην ῥινὸς βοός· ἦ δὲ διαπρὸ
Πηλιὰς ἤϊξεν μελίη, λάκε δ' ἀσπὶς ὑπ' αὐτῆς.
Αἰνείας δ' ἐάλη, καὶ ἀπὸ ἕθεν ἀσπίδ' ἀνέσχεν,
δείσας· ἐγχείη δ' ἄρ' ὑπὲρ νώτου ἐνὶ γαίῃ
ἔστη ἰεμένη, διὰ δ' ἀμφοτέρους ἔλε κύκλους

261. ἕο. For οὗ, the gen. of the reflexive pronoun ἑ, *himself*, Homer uses the forms ἕο, εὗ, εἷο, and ἕθεν.

265. ὡς οὐ ῥηΐδ' ἐστι, κ. τ. λ. = ὡς οὐ ῥηΐδιον ἐστὶ θεῶν ἐρ. δῶρα δαμήμεναι ἀνδράσι θνητοῖσι οὐδὲ (αὐτὰ) ὑποείκειν.

269. ἔλασσε, not intrans. "*it penetrated:*" but, "*he* (Æneas) *drove it* (τὸ ἔγχος) *through two plates.*" In the next line ἤλασε expresses the *beating out* of the metal. (Obs. that Homer uses the forms ἤλασα, ἔλασα, and ἔλασσα for the aor. 1. of ἐλαύνω.)

272. τὴν δὲ μίαν χρυσέην. The two plates of brass were outside, then the plate of gold in the middle, and on the inside the two layers of tin.

277. Πηλιὰς μελίη. The ash cut from Mount Pelion.

280. Constr. ἐγχείη δ' ἄρ' ἰεμένη ὑπὲρ νώτου ἔστη ἐνὶ γαίῃ.

280. διὰ δ' ἀμφ. ἔλε, by Tmesis for διέλε, which is from διαιρέω, *to*

ἀσπίδος ἀμφιβρότης· ὃ δ' ἀλευάμενος δόρυ μακρὸν
ἔστη, κὰδ δ' ἄχος οἱ χύτο μυρίον ὀφθαλμοῖσιν,
ταρβήσας, ὅ οἱ ἄγχι πάγη βέλος. αὐτὰρ Ἀχιλλεὺς
ἐμμεμαὼς ἐπόρουσεν, ἐρυσσάμενος ξίφος ὀξύ,
σμερδαλέα ἰάχων· ὃ δὲ χερμάδιον λάβε χειρὶ
Αἰνείας, μέγα ἔργον, ὃ οὐ δύο γ' ἄνδρε φέροιεν,
οἷοι νῦν βροτοί εἰσ'· ὃ δέ μιν ῥέα πάλλε καὶ οἷος.
ἔνθα κεν Αἰνείας μὲν ἐπεσσύμενον βάλε πέτρῳ
ἢ κόρυθ', ἠὲ σάκος, τό οἱ ἤρκεσε λυγρὸν ὄλεθρον·
τὸν δέ κε Πηλεΐδης σχεδὸν ἄορι θυμὸν ἀπηύρα·
εἰ μὴ ἄρ' ὀξὺ νόησε Ποσειδάων ἐνοσίχθων.
αὐτίκα δ' ἀθανάτοισι θεοῖς μετὰ μῦθον ἔειπεν·
Ὤ πόποι, ἦ μοι ἄχος μεγαλήτορος Αἰνείαο,
ὃς τάχα Πηλείωνι δαμεὶς Ἀΐδόσδε κάτεισιν,
πειθόμενος μύθοισιν Ἀπόλλωνος ἑκάτοιο·
νήπιος, οὐδέ τί οἱ χραισμήσει λυγρὸν ὄλεθρον.
ἀλλὰ τίη νῦν οὗτος ἀναίτιος ἄλγεα πάσχει,
μὰψ ἕνεκ' ἀλλοτρίων ἀχέων, κεχαρισμένα δ' αἰεὶ
δῶρα θεοῖσι δίδωσι τοὶ οὐρανὸν εὐρὺν ἔχουσιν;

cut through: ἀμφοτέρουϛ κύκλουϛ, scil. of brass and of leather.

283. ὅ = ὅτι, *because*.

286. μέγα ἔργον, *a large mass*; like συὸϛ μέγα χρῆμα, *Herod.* I. 36.

290. ἀπηύρων and 3. sing. ἀπήυρα. Imperf. (though used by Homer completely as an aorist,) from ἀπαυράω, which does not occur in the pres. *To take*. It is derived fr. εὑρεῖν by Buttmann, cf. *Lex.* sub. v.

293. ἄχοϛ Αἰνείαο, *grief on account of Æneas*: the genitive of cause.

296. χραισμήσει. Fut. of *χραισμέω (for the present does not occur,) of which Buttmann says the first meaning is *to ward off*; the evil to be warded off being put in the accusative. Cf. *Lex.* sub. v.

298. μάψ. Adv. *in vain, rashly*. Deriv. fr. μάρπτειν, to catch hold of; *i.e.* catching hold of in a rash and hasty manner.

298. κεχαρισμένα — δίδωσι. Upon this passage Virgil probably grounds the character for religion which he attributes to Æneas. The present passage, in which it is remarkable that *Poseidon* should rescue Æneas and *Here* assent to the proceeding, points to a legend, widely differing from that of the Roman writers, which makes Æneas after the capture of Troy continue in the country as king of the remaining Trojans, and on friendly terms with the Greeks. For the various legends concerning Æneas, his dissatisfaction with Priam and his sympathy with the Greeks, (which rises in some accounts to absolute treachery and the betraying of the city) cf. *Grote's Hist.* Vol. 1, p. 427.

ἀλλ' ἄγεθ', ἡμεῖς πέρ μιν ὑπὲκ θανάτου ἀγάγωμεν,
μήπως καὶ Κρονίδης κεχολώσεται, αἴ κεν Ἀχιλλεὺς
τόνδε κατακτείνῃ· μόριμον δέ οἱ ἐστ' ἀλέασθαι,
ὄφρα μὴ ἄσπερμος γενεὴ καὶ ἄφαντος ὄληται
Δαρδάνου, ὃν Κρονίδης περὶ πάντων φίλατο παίδων,
οἳ ἔθεν ἐξεγένοντο γυναικῶν τε θνητάων.
ἤδη γὰρ Πριάμου γενεὴν ἤχθηρε Κρονίων·
νῦν δὲ δὴ Αἰνείαο βίη Τρώεσσιν ἀνάξει,
καὶ παίδων παῖδες, τοί κεν μετόπισθε γένωνται.

Τὸν δ' ἠμείβετ' ἔπειτα βοῶπις πότνια Ἥρη·
Ἐννοσίγαι', αὐτὸς σὺ μετὰ φρεσὶ σῇσι νόησον
Αἰνείαν, ἤ κέν μιν ἐρύσσεαι, ἤ κεν ἐάσεις.
[Πηλείδῃ Ἀχιλῆϊ δαμήμεναι, ἐσθλὸν ἐόντα.]
ἤτοι μὲν γὰρ νῶϊ πολέας ὠμόσσαμεν ὅρκους
πᾶσι μετ' ἀθανάτοισιν, ἐγὼ καὶ Παλλὰς Ἀθήνη,
μήποτ' ἐπὶ Τρώεσσιν ἀλεξήσειν κακὸν ἦμαρ,
μηδ' ὁπότ' ἂν Τροίη μαλερῷ πυρὶ πᾶσα δάηται
δαιομένη, δαίωσι δ' Ἀρήϊοι υἱες Ἀχαιῶν.

Αὐτὰρ ἐπεὶ τόγ' ἄκουσε Ποσειδάων ἐνοσίχθων,
βῆ ῥ' ἴμεν ἂν τε μάχην καὶ ἀνὰ κλόνον ἐγχειάων,
ἷξε δ', ὅθ' Αἰνείας ἠδ' ὁ κλυτὸς ἦεν Ἀχιλλεύς.
αὐτίκα τῷ μὲν ἔπειτα κατ' ὀφθαλμῶν χέεν ἀχλύν,

302. μόριμος = μόρσιμος, *destined by fate* (μόρος, *fate*, fr. μείρομαι perf. ἔμμορα, *to share*).

307. Translated and amplified by Virgil, *Æn.* 3. 97, 98:—

"Hic domus Æneæ cunctis dominabitur oris,
Et nati natorum, et qui nascentur ab illis."

310. νόησον Αἰνείαν, κ. τ. λ. = νόησον ἢ κεν Αἰνείαν ἐρύσσεαι.

313. ὅρκος Buttmann explains to be strictly not the *act of swearing*, but that *by which one swears*; and says of the present passage that "Here does not mean that she has sworn the destruction of Troy in many and oft-repeated oaths, but in one single oath in which she swore at the same time by many different objects." The root is the same as that of ἕρκος, that which *holds* one to his promise. Cf. *Lex.* sub. v.

320. ἷξον, 2. aor. of ἵκω, *to come*. Homer uses with exactly the same meaning the forms ἵκω, ἱκάνω, and more rarely ἱκνέομαι and ἥκω.

320. ὁ κλυτός, ille nobilis Achilles.

321. τῷ. The demonstrative pronoun is often used to direct attention to the substantive which is to follow (here Ἀχιλῆϊ), and as it were to prepare the way for it. *Jelf's Gk. Gram.* § 657. 1.

Πηλείδῃ Ἀχιλῆϊ· ὃ δὲ μελίην εὔχαλκον
ἀσπίδος ἐξέρυσεν μεγαλήτορος Αἰνείαο·
καὶ τὴν μὲν προπάροιθε ποδῶν Ἀχιλῆος ἔθηκεν·
Αἰνείαν δ' ἔσσευεν ἀπὸ χθονὸς ὑψόσ' ἀείρας. 325
πολλὰς δὲ στίχας ἡρώων, πολλὰς δὲ καὶ ἵππων
Αἰνείας ὑπερᾶλτο, θεοῦ ἀπὸ χειρὸς ὀρούσας·
ἷξε δ' ἐπ' ἐσχατιὴν πολυάϊκος πολέμοιο,
ἔνθα δὲ Καύκωνες πόλεμον μέτα θωρήσσοντο.
τῷ δὲ μάλ' ἐγγύθεν ἦλθε Ποσειδάων ἐνοσίχθων, 330
καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
Αἰνεία, τίς σ' ὧδε θεῶν ἀτέοντα κελεύει
ἀντία Πηλείωνος ὑπερθύμοιο μάχεσθαι,
ὃς σεῦ ἅμα κρείσσων καὶ φίλτερος ἀθανάτοισιν;
ἀλλ' ἀναχωρῆσαι, ὅτε κεν συμβλήσεαι αὐτῷ, 335
μὴ καὶ ὑπὲρ μοῖραν δόμον Ἄϊδος εἰσαφίκηαι.
αὐτὰρ ἐπεί κ' Ἀχιλεὺς θάνατον καὶ πότμον ἐπίσπῃ,
θαρσήσας δὴ ἔπειτα μετὰ πρώτοισι μάχεσθαι·
οὐ μὲν γάρ τίς σ' ἄλλος Ἀχαιῶν ἐξεναρίξει.

322. *ὃ δὲ....ἐξέρυσεν.* In v. 276—280 it is said that the spear had passed through the shield of Achilles, and had buried itself in the ground. But the wooden shaft might have remained fixed in the shield. *ὁ δὲ* refers to *Ποσειδάων*. "The repetition of the subject by *ὁ δὲ* is sometimes called for by the mention of another person in the preceding sentence, which makes it necessary that the subject should be distinctly stated: *αὐτικα τῷ μὲν....χέεν ἀχλὺν* (*Ποσειδάων*) *Πηλείδῃ Ἀχιλῆι. ὁ δὲ* (*Ποσειδάων*) *....ἐξέρυσεν,*" κ. τ. λ. *Jelf's Gk. Gram.* § 655. obs. 2.

328. *πολυάϊξ, πολυάϊκος* (*πολύς* and *ἄϊσσω*, ruo), "varios impetus seu motus habens."

329. *Καύκωνες.* A people who dwelt in that part of Bithynia which borders on Paphlagonia.

332. *ἀτέοντα*, fr. *ἀτέω*, but the participle is the only part of the verb used: *To be foolhardy, blinded by folly.* (*ἄτη*, mischief.)

335. *ἀναχωρῆσαι* = *ἔθελε ἀναχωρῆσαι.* The infin. is used in the place of the imperative to express a command or wish that the person addressed would do something: it depends upon a verb of "wishing" or "desiring" in the mind of the speaker, but can only stand for the second person sing. or plu. *Jelf's Gk. Gram.* § 671. *a.*

335. *ὅτε κεν συμβλήσεαι.* Sometimes Homer joins *ὅτε κε* with the indic. fut.: this may be accounted for by the near affinity of the conjunc. to the fut. *Jelf's Gk. Gram.* § 842. 3.

336. *ὑπὲρ μοῖραν.* Against the decision of Fate, *i. e.* by your own fault.

Ὣς εἰπὼν λίπεν αὐτόθ', ἐπεὶ διεπέφραδε πάντα. 340
αἶψα δ' ἔπειτ' Ἀχιλῆος ἀπ' ὀφθαλμῶν σκέδασ' ἀχλὺν
θεσπεσίην· ὃ δ' ἔπειτα μέγ' ἔξιδεν ὀφθαλμοῖσιν·
ὀχθήσας δ' ἄρα εἶπε πρὸς ὃν μεγαλήτορα θυμόν·
Ὤ πόποι, ἦ μέγα θαῦμα τόδ' ὀφθαλμοῖσιν ὁρῶμαι·
ἔγχος μὲν τόδε κεῖται ἐπὶ χθονός, οὐδέ τι φῶτα 345
λεύσσω, τῷ ἐφέηκα κατακτάμεναι μενεαίνων.
ἦ ῥα καὶ Αἰνείας φίλος ἀθανάτοισι θεοῖσιν
ἦεν· ἀτάρ μιν ἔφην μὰψ αὔτως εὐχετάασθαι.
ἐῤῥέτω· οὔ οἱ θυμὸς ἐμεῦ ἔτι πειρηθῆναι
ἔσσεται, ὃς καὶ νῦν φύγεν ἄσμενος ἐκ θανάτοιο. 350
ἀλλ' ἄγε δὴ Δαναοῖσι φιλοπτολέμοισι κελεύσας
τῶν ἄλλων Τρώων πειρήσομαι ἀντίος ἐλθών.

353—418. Whilst Achilles is urging on the Greeks, Hector encourages the Trojans and promises that he will himself go against Achilles: but Apollo restrains him. Achilles kills several warriors among the Trojans, and among them Priam's youngest son Polydorus.

Ἦ, καὶ ἐπὶ στίχας ἆλτο· κέλευε δὲ φωτὶ ἑκάστῳ·
μηκέτι νῦν Τρώων ἑκὰς ἔστατε, δῖοι Ἀχαιοί,
ἀλλ' ἄγ', ἀνὴρ ἄντ' ἀνδρὸς ἴτω, μεμάτω δὲ μάχεσθαι. 355
ἀργαλέον δέ μοί ἐστι, καὶ ἰφθίμῳ περ ἐόντι,
τοσσούσδ' ἀνθρώπους ἐφέπειν, καὶ πᾶσι μάχεσθαι·
οὐδέ κ' Ἄρης, ὅσπερ θεὸς ἄμβροτος, οὐδέ κ' Ἀθήνη

340. διεπέφραδον. Redup. 2. aor. fr. διαφράζω, *to tell clearly.*

341. αἶψα, *quickly:* formed by throwing away the initial λ from λαιψηρός, *nimbly*, wh. fr. λαι- and ψαίρω, *to touch gently, skim over.*

342. μέγ' ἔξιδεν, he saw *clearly.*

348. εὐχετάομαι = εὔχομαι. "I thought that he boasted nothing else than idly," scil. in deriving his lineage from Zeus. The adv. αὔτως, fr. αὐτός, *just so, merely*, is often joined with other adverbs and adjectives, referring to the present state in which the thing spoken of now is: μὰψ αὔτως, nihil aliud quam temere.

349. ἐῤῥέτω. Spoken contemptuously, "*Let him go*," "*Away with him.*"

355. ἀνὴρ ἄντ' (ἄντα) ἀνδρός. "*Man against man.*"

357. τοσσόσδε for τοσόσδε. The enclitic makes the demonstrative signif. stronger than in τόσος; *hanc tantam multitudinem.* So v. 359, τοσσῆς δ' ὑσμῖνες, *hujus tantæ aciei.*

358. ἄμβροτος = ἄβροτος, and lengthened ἀμβρόσιος, *immortal,*

τοσσῆσδ' ὑσμίνης ἐφέποι στόμα, καὶ πονέοιτο·
ἀλλ' ὅσσον μὲν ἐγὼ δύναμαι χερσίν τε ποσίν τε,
καὶ σθένει, οὔ μέ τί φημι μεθησέμεν, οὐδ' ἠβαιόν·
ἀλλὰ μάλα στιχὸς εἶμι διαμπερές, οὐδέ τιν' οἴω
Τρώων χαιρήσειν, ὅστις σχεδὸν ἔγχεος ἔλθῃ.
Ὣς φάτ' ἐποτρύνων· Τρώεσσι δὲ φαίδιμος Ἕκτωρ
κέκλεθ' ὁμοκλήσας, φάτο δ' ἴμμεναι ἄντ' Ἀχιλῆος·
Τρῶες ὑπέρθυμοι, μὴ δείδιτε Πηλείωνα.
καί κεν ἐγὼν ἐπέεσσι καὶ ἀθανάτοισι μαχοίμην.
ἔγχει δ' ἀργαλέον, ἐπειὴ πολὺ φέρτεροί εἰσιν.
οὐδ' Ἀχιλεὺς πάντεσσι τέλος μύθοις ἐπιθήσει,
ἀλλὰ τὸ μὲν τελέει, τὸ δὲ καὶ μεσσηγὺ κολούει.
τῷ δ' ἐγὼ ἀντίος εἶμι, καὶ εἰ πυρὶ χεῖρας ἔοικεν,
εἰ πυρὶ χεῖρας ἔοικε, μένος δ' αἴθωνι σιδήρῳ.
Ὣς φάτ' ἐποτρύνων· οἱ δ' ἀντίοι ἔγχε' ἄειραν
Τρῶες· τῶν δ' ἄμυδις μίχθη μένος, ὦρτο δ' ἀϋτή·
καὶ τότ' ἄρ' Ἕκτορα εἶπε παραστὰς Φοῖβος Ἀπόλλων·
Ἕκτορ, μηκέτι πάμπαν Ἀχιλλῆϊ προμάχιζε,
ἀλλὰ κατὰ πληθύν τε καὶ ἐκ φλοίσβοιο δέδεξο,
μήπως σ' ἠὲ βάλῃ, ἠὲ σχεδὸν ἄορι τύψῃ.
Ὣς ἔφαθ'· Ἕκτωρ δ' αὖτις ἐδύσατο οὐλαμὸν ἀνδρῶν

divine. The usual derivation is from *α*, privative, and *βροτός*, mortal, *μ* being inserted *euphoniæ gratia*. Buttmann, however, (cf. *Lex.* sub. v.) gives as the derivation *μόρος*, *death*, whence came *μορτός* (mortuus), and this by metath. = *βροτός*; but the radical *μ* remained before the *β* whenever it was immediately preceded by a vowel.

359. *ὑσμίνης στόμα.* Comp. *πτολέμοιο μέγα στόμα*, *Il.* x. 8. Not the *front post*, nor the *extended lines* of the battle; but the *ravening jaws* of the fight. So Cicero (pro *Arch.* § 9) Urbem....totius belli ore et *faucibus* ereptam.

365. *ἴμμεναι* = *ἴμεναι* = *ἰέναι.*

366. He says in effect, "Be not alarmed at the *threats* of Achilles! With such weapons who could not fight? Even I might vaunt against the Gods: but to perform deeds corresponding to such boastful words is a very different matter."

377. *ἐκ φλοίσβοιο.* Out of the din of the battle, *i. e.* not as a *πρόμαχος*, but surrounded by the throng of warriors.

377. *δέδεξο*, perf. imperat. pass. fr. *δέχομαι.* Fut. *δέξομαι*, perf. *δέδεγμαι.* Here, *to await the attack of*, like the Latin excipere.

ταρβήσας, ὅτ' ἄκουσε θεοῦ ὅπα φωνήσαντος.
ἐν δ' Ἀχιλεὺς Τρώεσσι θόρε φρεσὶν εἰμένος ἀλκήν,
σμερδαλέα ἰάχων· πρῶτον δ' ἔλεν Ἰφιτίωνα,
ἐσθλὸν Ὀτρυντείδην, πολέων ἡγήτορα λαῶν,
ὃν Νύμφη τέκε νηΐς Ὀτρυντῆϊ πτολιπόρθῳ,
Τμώλῳ ὕπο νιφόεντι, Τδης ἐν πίονι δήμῳ·
τὸν δ' ἰθὺς μεμαῶτα βάλ' ἔγχεϊ δῖος Ἀχιλλεὺς
μέσσην κὰκ κεφαλήν· ἣ δ' ἄνδιχα πᾶσα κεάσθη.
δούπησεν δὲ πεσών· ὃ δ' ἐπεύξατο δῖος Ἀχιλλεύς·

Κεῖσαι, Ὀτρυντείδη, πάντων ἐκπαγλότατ' ἀνδρῶν·
ἐνθάδε τοι θάνατος· γενεὴ δέ τοί ἐστ' ἐπὶ λίμνῃ
Γυγαίῃ, ὅθι τοι τέμενος πατρώϊόν ἐστιν,
Τλλῳ ἐπ' ἰχθυόεντι καὶ Ἕρμῳ δινήεντι.

Ὣς ἔφατ' εὐχόμενος· τὸν δὲ σκότος, ὄσσε κάλυψεν·
τὸν μὲν Ἀχαιῶν ἵπποι ἐπισσώτροις δατέοντο
πρώτῃ ἐν ὑσμίνῃ. ὃ δ' ἐπ' αὐτῷ Δημολέοντα,
ἐσθλὸν ἀλεξητῆρα μάχης, Ἀντήνορος υἱόν,
νύξε κατὰ κρόταφον κυνέης διὰ χαλκοπαρήου.
οὐδ' ἄρα χαλκείη κόρυς ἔσχεθεν, ἀλλὰ δι' αὐτῆς
αἰχμὴ ἰεμένη ῥῆξ' ὀστέον, ἐγκέφαλος δὲ
ἔνδον ἅπας πεπάλακτο· δάμασσε δέ μιν μεμαῶτα.

381. εἰμένος, perf. part. pass. fr. ἕννυμι, *to put on*. Fut. ἕσω; 1. aor. ἔσσα; perf. pass. εἷμαι.

384. νηΐς. Ion. for ναΐς, a *river nymph*.

385. Τδε, Hyde, a city at the foot of Mount Tmolus in Lydia. Afterwards Sardes was built upon its site.

387. κεάσθη, 1. aor. pass. fr. κεάζω, *to cleave*. The forms κεάζω and κεδάζω are thus distinguished in meaning by Spitzner, "κέασσε, vi perrupit; ἐκέδασσε, disjecit, dissipavit." κεάζω = χαίνειν ποιῶ; cf. *Buttmann, Lex.* sub. v. ἀκέων, ἀκήν.

390. ἐνθάδε τοι θάνατος, scil. γίγνεται. Comp. *Virg. Æn.* 12, 546:

"Hic tibi mortis erant metæ: domus alta sub Ida."

ἐνθάδε, with emphasis, *here, in this strange country*.

391. The Lake Γυγαίη, called afterwards Κολόη, was 40 stades distant from Sardes. The Hyllus is a small stream which falls near Sardes into the Hermus: the Hermus (now *Sarabat*) falls into the Gulf of Smyrna.

400. πεπάλακτο, 3. sing. plusq. perf. pass. from παλάσσω, perf. pass. πεπάλαγμαι, *To besprinkle, scatter about*.

Ἱπποδάμαντα δ' ἔπειτα καθ' ἵππων ἀΐξαντα,
πρόσθεν ἔθεν φεύγοντα, μετάφρενον οὔτασε δουρί.
αὐτὰρ ὃ θυμὸν ἄϊσθε καὶ ἤρυγεν, ὡς ὅτε ταῦρος
ἤρυγεν ἑλκόμενος Ἑλικώνιον ἀμφὶ ἄνακτα,
κούρων ἑλκόντων· γάνυται δέ τε τοῖς Ἐνοσίχθων· 405
ὣς ἄρα τόνγ' ἐρυγόντα λίπ' ὀστέα θυμὸς ἀγήνωρ.
αὐτὰρ ὃ βῆ σὺν δουρὶ μετ' ἀντίθεον Πολύδωρον,
Πριαμίδην· τὸν δ' οὔτι πατὴρ εἴασκε μάχεσθαι,
οὕνεκά οἱ μετὰ παισὶ νεώτατος ἔσκε γόνοιο,
καί οἱ φίλτατος ἔσκε, πόδεσσι δὲ πάντας ἐνίκα· 410
δὴ τότε νηπιέῃσι ποδῶν ἀρετὴν ἀναφαίνων
θῦνε διὰ προμάχων, εἵως φίλον ὤλεσε θυμόν,
τὸν βάλε μέσσον ἄκοντι ποδάρκης δῖος Ἀχιλλεὺς
νῶτα παραΐσσοντος, ὅθι ζωστῆρος ὀχῆες

403. ἤρῠγον, 2. aor. (with signif. *to bellow*,) from ἐρεύγομαι, eructo.

403. ὡς ὅτε ταῦρος. Comp. *Virg. Æn.* 2, 222:

"Clamores simul horrendos ad sidera tollit:
Quales mugitus, fugit cum saucius aram
Taurus, et incertam excussit cervice securim."

404. Ἑλικώνιον ἄνακτα, i. e. *Poseidon*. Under this name Poseidon was worshipped in Ionia as a national deity, the Panionum at Mycale being dedicated to him. Cf. *Herod.* 1, 148. There was a town called Helice in Achaia, where the Ionians had built a temple to Poseidon, which Pausanias (7, 24) mentions as esteemed most sacred (ἁγιώτατον) by them: and when driven out of Achaia they carried the worship of their national deity with them, first into Attica, then into Asia. The form of the adj. (formed rather from Ἑλικών than Ἑλίκη) has caused some to refer it to Mount Helicon in Bœotia: but Ἑλικών may be a less used name for the Achaian town; and, indeed, in the hymns attributed to Homer the town is so called.

406. τόνγ' ἐρυγόντα..ὀστέα. Two accusatives after one transitive verb, the latter being the *part* of the former which is the *patient*; here the part is put in apposition to the patient, of which it is only a more accurate expression. *Jelf's Gk. Gram.* § 584, 1, and comp. above, line 44, Τρῶας τρόμος ὑπήλυθε γυῖα.

407. Πολύδωρος, son of Priam and Laothoe, daughter of Altes, King of the Leleges. Cf. *Il.* 21, 85, 91. The very different legend told by Euripides, and followed by Virgil, (cf. *Eurip. Hecuba* and *Æn.* 3, 49, &c.) narrates that Polydorus was the son of Priam and Hecuba, and that before the fall of Troy he was entrusted together with large treasure to Polymnestor, King of Thrace; that after Priam's death Polymnestor killed him for the sake of the treasure; but that Hecuba, then a captive among the Greeks, chanced to find the dead body of her son, and was allowed by Agamemnon to take vengeance on Polymnestor by killing his two children and then putting out his eyes.

414. παραΐσσοντος, subaud. αὐτοῦ, gen. absolute, though such a genitive

χρύσειοι σύνεχον, καὶ διπλόος ἤντετο θώρηξ·
ἀντικρὺ δὲ διέσχε παρ' ὀμφαλὸν ἔγχεος αἰχμή·
γνὺξ δ' ἔριπ' οἰμώξας· νεφέλη δέ μιν ἀμφεκάλυψεν
κυανέη, προτὶ οἱ δ' ἔλαβ' ἔντερα χερσὶ λιασθείς.

419—454. Unable to restrain himself at his brother's death, Hector hurls his spear at Achilles; Athene renders it powerless, and Apollo rescues Hector from the fury of Achilles.

Ἕκτωρ δ' ὡς ἐνόησε κασίγνητον Πολύδωρον
ἔντερα χερσὶν ἔχοντα, λιαζόμενον προτὶ γαίῃ,
κάρ ῥά οἱ ὀφθαλμῶν κέχυτ' ἀχλύς· οὐδ' ἄρ' ἔτ' ἔτλη
δηρὸν ἐκὰς στρωφᾶσθ', ἀλλ' ἀντίος ἦλθ' Ἀχιλῆος
ὀξὺ δόρυ κραδάων, φλογὶ εἴκελος. αὐτὰρ Ἀχιλλεὺς
ὡς εἶδ', ὣς ἀνέπαλτο, καὶ εὐχόμενος ἔπος ηὔδα·
Ἐγγὺς ἀνήρ, ὃς ἐμόν γε μάλιστ' ἐσεμάσσατο θυμόν,
ὅς μοι ἑταῖρον ἔπεφνε τετιμένον· οὐδ' ἄρ' ἔτι δὴν
ἀλλήλους πτώσσοιμεν ἀνὰ πτολέμοιο γεφύρας.
Ἦ, καὶ ὑπόδρα ἰδὼν προσεφώνεεν Ἕκτορα δῖον·
ἆσσον ἴθ', ὥς κεν θᾶσσον ὀλέθρου πείραθ' ἵκηαι.
Τὸν δ' οὐ ταρβήσας προσέφη κορυθαίολος Ἕκτωρ·
Πηλεΐδη, μὴ δή μ' ἐπέεσσί γε, νηπύτιον ὥς,

is rare where the subject is omitted. Obs. the gen. absolute is *causal*, "while, or because he was rushing past." Cf. *Donaldson's Smaller Gk. Gram.* § 454.

417. προτὶ οἱ δ' ἔλαβε, *i. e.* πρὸς ἑαυτὸν ἔλαβε excepit sua viscera.

417. λιασθείς. The verb λιάζω is explained by Buttmann to mean *to bend or turn* either *sideways* or *downwards:* here, "having *bent* himself *down* to the earth."

421. κάρ ῥά = κατά ῥα, where ῥα is the shortened form of ἄρα.

421. ἔτλη, 2 aor. fr. *τλάω, of which the rad. signif. is *to endure;* and so to endure to do something contrary to one's feelings, whatever those feelings may be: "Est *sustinere* non obstante vel periculo, vel pudore, vel superbia, vel dolore animi, vel misericordia." Monk's note on *Eurip. Alcest.* 285, where these several meanings of the word are illustrated.

424. ὡς εἶδ', ὣς ἀνέπαλτο. "*As* he saw *so* he leapt," ut—sic. Some take ὥς demonstrative in both cases, comparing "Ut vidi, ut perii, ut me malus abstulit error," *Virg. Eclog.* 8, 41, a passage imitated from *Theoc.* 2, 82. ἀνέπαλτο is syncop. 2. aor. for ἀνεπάλετο, fr. ἀνάπαλλω (*not* fr. ἀνεφάλλομαι), *to swing, excite;* and in the mid. *to spring up.*

425. ἐσεμασσατο, 1. aor. either from *εἰσμάομαι, *to lay hold of, touch;* or rather from εἰσμάσσομαι, *to make an impression upon.*

ἔλπεο δειδίξεσθαι· ἐπεὶ σάφα οἶδα καὶ αὐτὸς
ἠμὲν κερτομίας ἠδ' αἴσυλα μυθήσασθαι.
οἶδα δ', ὅτι σὺ μὲν ἐσθλός, ἐγὼ δὲ σέθέν πολὺ χείρων.
ἀλλ' ἤτοι μὲν ταῦτα θεῶν ἐν γούνασι κεῖται,
αἴ κέ σε, χειρότερός περ ἐὼν, ἀπὸ θυμὸν ἕλωμαι
δουρὶ βαλών· ἐπειὴ καὶ ἐμὸν βέλος ὀξὺ πάροιθεν.

Ἦ ῥα, καὶ ἀμπεπαλὼν προΐει δόρυ, καὶ τόγ' Ἀθήνη
πνοιῇ Ἀχιλλῆος πάλιν ἔτραπε κυδαλίμοιο,
ἧκα μάλα ψύξασα· τὸ δ' ἂψ ἵκεθ' Ἕκτορα δῖον,
αὐτοῦ δὲ προπάροιθε ποδῶν πέσεν. αὐτὰρ Ἀχιλλεὺς
ἐμμεμαὼς ἐπόρουσε, κατακτάμεναι μενεαίνων,
σμερδαλέα ἰάχων· τὸν δ' ἐξήρπαξεν Ἀπόλλων
ῥεῖα μάλ' ὥστε θεός, ἐκάλυψε δ' ἄρ' ἠέρι πολλῇ.
τρὶς μὲν ἔπειτ' ἐπόρουσε ποδάρκης δῖος Ἀχιλλεὺς
ἔγχεϊ χαλκείῳ· τρὶς δ' ἠέρα τύψε βαθεῖαν.
ἀλλ' ὅτε δὴ τὸ τέταρτον ἐπέσσυτο, δαίμονι ἶσος,
δεινὰ δ' ὁμοκλήσας ἔπεα πτερόεντα προσηύδα·

Ἐξ αὖ νῦν ἔφυγες θάνατον, κύον· ἦ τέ τοι ἄγχι
ἦλθε κακόν· νῦν αὖτέ σ' ἐρύσσατο Φοῖβος Ἀπόλλων,
ᾧ μέλλεις εὔχεσθαι ἰὼν ἐς δοῦπον ἀκόντων.
ἦ θήν σ' ἐξανύω γε, καὶ ὕστερον ἀντιβολήσας,
εἴ πού τις καὶ ἔμοιγε θεῶν ἐπιτάῤῥοθός ἐστιν.
νῦν δ' αὖ τοὺς ἄλλους ἐπιείσομαι, ὅν κε κιχείω.

455—503. Achilles rushes furiously among the enemy, and slaughters many of them.

Ὣς εἰπὼν Δρύοπ' οὖτα κατ' αὐχένα μέσσον ἄκοντι·

437. ἐπειή, also written ἐπεί ῆ, used for the conjunc. ἐπεί, but always in *causal* signif. *since surely*.

439. Ἀχιλλῆος, *separative* genitive.

440. ἧκα, *weakly, slightly*. Buttmann (*Lex.* sub. v.) denies that it is related to ἀκέων, ἀκήν, *silently*; but says that notwithstanding the spiritus lenis it is the positive of ἧσσων, ἥκιστος, as τάχα is related to θάσσων, τάχιστος.

451. μέλλεις, not without some mockery, "to whom belike thou prayest."

452. ἦ θην. The adverb ἦ is frequently thus strengthened by the enclit. particle θην; *Full surely*.

453. ἐπιτάῤῥοθος = ἐπίῤῥοθος, *a helper*.

ἤριπε δὲ προπάροιθε ποδῶν· ὁ δὲ τὸν μὲν ἔασεν,
Δημοῦχον δὲ Φιλητορίδην, ἠΰν τε μέγαν τε,
κὰγ γόνυ δουρὶ βαλὼν ἠρύκακε· τὸν μὲν ἔπειτα
οὐτάζων ξίφεϊ μεγάλῳ, ἐξαίνυτο θυμόν.
αὐτὰρ ὁ Λαόγονον καὶ Δάρδανον, υἷε Βίαντος,
ἄμφω ἐφορμηθεὶς ἐξ ἵππων ὦσε χαμᾶζε,
τὸν μὲν δουρὶ βαλών, τὸν δὲ σχεδὸν ἄορι τύψας.
Τρῶα δ' Ἀλαστορίδην· ὁ μὲν ἀντίος ἦλυθε γούνων,
εἴπως εὖ πεφίδοιτο, λαβὼν, καὶ ζωὸν ἀφείη,
μηδὲ κατακτείνειεν ὁμηλικίην ἐλεήσας·
νήπιος, οὐδὲ τὸ ᾔδη, ὁ οὐ πείσεσθαι ἔμελλεν.
οὐ γάρ τι γλυκύθυμος ἀνὴρ ἦν, οὐδ' ἀγανόφρων,
ἀλλὰ μάλ' ἐμμεμαώς· ὁ μὲν ἥπτετο χείρεσι γούνων
ἱέμενος λίσσεσθ', ὁ δὲ φασγάνῳ οὖτα καθ' ἧπαρ·
ἐκ δέ οἱ ἧπαρ ὄλισθεν, ἀτὰρ μέλαν αἷμα κατ' αὐτοῦ
κόλπον ἐνέπλησεν, τὸν δὲ σκότος ὄσσε κάλυψεν
θυμοῦ δευόμενον. ὁ δὲ Μούλιον οὖτα παραστὰς
δουρὶ κατ' οὖς· εἴθαρ δὲ δι' οὔατος ἦλθ' ἑτέροιο
αἰχμὴ καλκείη· ὁ δ' Ἀγήνορος υἱὸν Ἔχεκλον

458. κὰγ γόνυ = κατὰ γόνυ.

459. τὸν....ἐξαίνυτο θυμόν. The double accusative here (which is not to be confused with the instances given above, line 406,) is used to express that a nearer as well as a more remote object,—a person as well as a thing,—is affected by the action of the verb. *He deprived*—whom?—*him*—of what?—*life*. *Donaldson's Smaller Gk. Gram.* § 462.

463. Τρῶα. The construction is interrupted; after the accus. Τρῶα we should have expected the verb οὖτα, or its equivalent: but Homer inserts a description of the action of the suppliant, how that *he came before him* λαβών γούνων, εἰ πώς εὖ (*i. e.* ἕο = αὐτοῦ) πεφίδοιτο.

464. πεφίδοιτο, redupl. 2. aor. fr. φείδομαι, *To spare*.

466. ᾔδη, for ᾔδει, 3. sing. of ᾔδειν, plu. perf. of οἶδα, *I know*.

470. κατ' αὐτοῦ. Scil. τοῦ ἥπατος.

470. ἐκ δέ οἱ..ὄλισθεν, by tmesis for ἐξόλισθεν, 2. aor. fr. ἐξολισθαίνω, *To fall out*.

471. ὄσσε, *The two eyes*. Homer uses only the nom. and accus. dual; though afterwards the gen. and dat. in the plu. ὄσσων, ὄσσοις, were formed after the second decl.

473. οὖς, ὠτός, *The ear* (contr. fr. *ὀάς). Homer used only the accus. sing. and the dat. plu. ὠσίν. He uses the gen. sing. οὔατος and the nom. and accus. plu. οὔατα, from οὖας.

475. κωπήεις (κώπη, *a handle*), the *hilted* sword, *i. e.* having a large hilt or guard.

μέσσην κὰκ κεφαλὴν ξίφει ἤλασε κωπήεντι·
πᾶν δ' ὑπεθερμάνθη ξίφος αἵματι· τὸν δὲ κατ' ὄσσε
ἔλλαβε πορφύρεος θάνατος καὶ Μοῖρα κραταιή.
Δευκαλίωνα δ' ἔπειθ', ἵνα τε ξυνέχουσι τένοντες
ἀγκῶνος, τῇ τόνγε φίλης διὰ χειρὸς ἔπειρεν
αἰχμῇ χαλκείῃ· ὃ δέ μιν μένε χεῖρα βαρυνθείς,
πρόσθ' ὀρόων θάνατον· ὃ δὲ φασγάνῳ αὐχένα θείνας
τῆλ' αὐτῇ πήληκι κάρη βάλε· μυελὸς αὖτε
σφονδυλίων ἔκπαλθ'· ὃ δ' ἐπὶ χθονὶ κεῖτο τανυσθείς.
αὐτὰρ ὃ βῆ ῥ' ἰέναι μετ' ἀμύμονα Πείρεω υἱόν,
Ῥίγμον, ὃς ἐκ Θρῄκης ἐριβώλακος εἰληλούθει·
τὸν βάλε μέσσον ἄκοντι, πάγη δ' ἐν πνεύμονι χαλκός·
ἤριπε δ' ἐξ ὀχέων. ὃ δ' Ἀρητίθοον θεράποντα,
ἂψ ἵππους στρέψαντα μετάφρενον ὀξέϊ δουρὶ
νύξ', ἀπὸ δ' ἄρματος ὦσε· κυκήθησαν δέ οἱ ἵπποι.
Ὡς δ' ἀναμαιμάει βαθὲ' ἄγκεα θεσπιδαὲς πῦρ
οὔρεος ἀζαλέοιο, βαθεῖα δὲ καίεται ὕλη,
πάντῃ τε κλονέων ἄνεμος φλόγα εἰλυφάζει·
ὣς ὅγε πάντη θοῦνε σὺν ἔγχεϊ, δαίμονι ἶσος,
κτεινομένους ἐφέπων· ῥέε δ' αἵματι γαῖα μέλαινα.
ὡς δ' ὅτε τις ζεύξῃ βόας ἄρσενας εὐρυμετώπους
τριβέμεναι κρῖ λευκὸν ἐϋκτιμένῃ ἐν ἀλωῇ·
ῥίμφα τε λέπτ' ἐγένοντο βοῶν ὑπὸ πόσσ' ἐριμύκων·
ὣς ὑπ' Ἀχιλλῆος μεγαθύμου μώνυχες ἵπποι

478. ξυνέχουσι, intrans. *unite themselves.*

482. τῆλ' αὐτῇ πήληκι. Comp. *Virg. Æn.* IX. 770:

"Huic uno dejectum comminus ictu
Cum galea longe jacuit caput."

485. εἰληλούθει, 3. sing. plu. perf. for ἐληλύθει, from ἔρχομαι.

489. κυκήθησαν, 1. aor pass. fr. κυκάω.

494. κτεινομένους ἐφέπων = ἔφεπε κτείνων. Trans. "*dashing on and slaying;*" for κτεινομένους is a *pres.* part., and points not to *those who were to be slain,* but to *those who were in the act of being slain.*

496. ἐϋκτίμενος, *well-constructed* (κτίμενος, part of κτίζω, *To build*).

497. λέπτά, the number is changed, the *plural* following κρῖ λευκὸν.

στεῖβον ὁμοῦ νέκυάς τε καὶ ἀσπίδας· αἵματι δ' ἄξων
νέρθεν ἅπας πεπάλακτο, καὶ ἄντυγες αἱ περὶ δίφρον,
ἃς ἄρ' ἀφ' ἱππείων ὁπλέων ῥαθάμιγγες ἔβαλλον,
αἵ τ' ἀπ' ἐπισσώτρων· ὃ δὲ ἵετο κῦδος ἀρέσθαι
Πηλείδης, λύθρῳ δὲ παλάσσετο χεῖρας ἀάπτους.

501. ἃς....ἐπισσώτρων. Const. ἃς τῶν ἱππείων ὅπλων καὶ αἱ ἀπὸ τῶν αἱ ῥαθάμιγγες ἔβαλλον, αἱ ἀπό τε ἐπισσώτρων.



ΙΛΙΑΔΟΣ Φ.

Μάχη παραποτάμιος.

1—33. The Trojans are driven back to the Skamander, and while some get safely over the ford, others precipitate themselves into the stream, where Achilles slaughters great numbers, and takes captive twelve prisoners for a propitiatory sacrifice at the funeral-pyre of Patroclus.

Ἀλλ' ὅτε δὴ πόρον ἷξον ἐϋῤῥεῖος ποταμοῖο,
Ξάνθου δινήεντος, ὃν ἀθάνατος τέκετο Ζεύς,
ἔνθα διατμήξας τοὺς μὲν πεδίονδε δίωκεν
πρὸς πόλιν, ᾗπερ Ἀχαιοὶ ἀτυζόμενοι φοβέοντο
ἤματι τῷ προτέρῳ, ὅτε μαίνετο φαίδιμος Ἕκτωρ·
τῇ ῥ' οἵγε προχέοντο πεφυζότες· ἠέρα δ' Ἥρη
πίτνα πρόσθε βαθεῖαν ἐρυκέμεν· ἡμίσεες δὲ
ἐς ποταμὸν εἰλεῦντο βαθύῤῥοον ἀργυροδίνην·

3. διατμήξας, 1. aor. part. διατμήγω = διατέμνω, *To cut in twain, separate.* Schol. εἰς δύω χωρίσας. At the ford the Trojans separate, a part hurrying through the ford and over the plain into the town, a part on account of the crowd at the ford trying to escape by wading down the stream. Hence τοὺς μὲν answers to ἡμίσεες δέ at line 7.

5. ἤματι τῷ προτέρῳ, namely, when Hector, after the death of Patroclus, put the Greeks to flight. Cf. *Il.* 17, 753.

6. τῇ = ταύτῃ τῇ ὁδῷ. προχέοντο Schol. ἀθρόως ἔφευγον, *they streamed onwards.*

6. πεφυζότες, an Epic. perf. part. fr. *φύζω = φεύγω. Neither the *present*, nor indeed any other part of the *perfect* is found: and Buttmann (*Irreg. Greek Verbs*, under verb λιχμάομαι) considers this and some other similar forms as old verbal adjectives, formed something like participles perfect.

7. πίτνα for ἐπίτνα, imperf. of πιτνάω or πίτνημι, a collat. form of πετάννυμι, *to spread wide.*

7. ἐρυκέμεν, *i. e.* ὥστε ἐρύκειν αὐτούς, scil. Τρῶας, *in order to restrain, retard them.*

ἐν δ' ἔπεσον μεγάλῳ πατάγῳ· βράχε δ' αἰπὰ ῥέεθρα,
ὄχθαι δ' ἀμφὶ περὶ μεγάλ' ἴαχον· οἳ δ' ἀλαλητῷ
ἔννεον ἔνθα καὶ ἔνθα, ἑλισσόμενοι περὶ δίνας.
ὡς δ' ὅθ' ὑπὸ ῥιπῆς πυρὸς ἀκρίδες ἠερέθονται
φευγέμεναι ποταμόνδε· τὸ δὲ φλέγει ἀκάματον πῦρ,
ὄρμενον ἐξαίφνης, ταὶ δὲ πτώσσουσι καθ' ὕδωρ·
ὣς ὑπ' Ἀχιλλῆος Ξάνθου βαθυδινήεντος
πλῆτο ῥόος κελάδων ἐπιμὶξ ἵπποιν τε καὶ ἀνδρῶν.

Αὐτὰρ ὁ Διογενὴς δόρυ μὲν λίπεν αὐτοῦ ἐπ' ὄχθῃ
κεκλιμένον μυρίκῃσιν· ὃ δ' ἔσθορε δαίμονι ἶσος,
φάσγανον οἷον ἔχων, κακὰ δὲ φρεσὶ μήδετο ἔργα.
τύπτε δ' ἐπιστροφάδην· τῶν δὲ στόνος ὦρνυτ' ἀεικὴς
ἄορι θεινομένων, ἐρυθαίνετο δ' αἵματι ὕδωρ.
ὡς δ' ὑπὸ δελφῖνος μεγακήτεος ἰχθύες ἄλλοι
φεύγοντες πιμπλᾶσι μυχοὺς λιμένος εὐόρμου,
δειδιότες· μάλα γάρ τε κατεσθίει, ὅν κε λάβῃσιν·
ὣς Τρῶες ποταμοῖο κατὰ δεινοῖο ῥέεθρα
πτῶσσον ὑπὸ κρημνούς. ὃ δ' ἐπεὶ κάμε χεῖρας ἐναίρων,
ζωους ἐκ ποταμοῖο δυώδεκα λέξατο κούρους,
ποινὴν Πατρόκλοιο Μενοιτιάδαο θανόντος.

11. ἀμφὶ περί, used as an adverb, *round about.*

12. ὑπὸ ῥιπῆς πυρός, impulsu ignis, *by the rush of fire.*

14. ὄρμενος, for ὀρόμενος, 2. aor. part. mid. fr. ὄρνυμι.

16. πλῆτο, 3. sing. of ἐπλήμην, syncop. aor. 2. pass. fr. πίμπλημι, *to fill.*

17. δόρυ. The following Ionic forms are used by Homer:—

S.	N.	δόρυ.
	G.	δουρός, δούρατος.
	D.	δουρί, δούρατι.
	A.	δορυ.
D.	N. & A.	δοῦρε.
P.	N.	δοῦρα, δούρατα.
	G.	δούρων.
	D.	δούρεσσι, δούρασι.
	A.	δοῦρα, δούρατα.

22. μεγακήτης. Usually derived from μέγας, *great,* and κῆτος, *a sea-monster*: and so with the signif. simply of *vast, huge*: but Buttmann (cf. *Lex.* sub. v. κητώεσσα) shows that *chasm, hollow,* is the proper meaning of κῆτος, which is from *χάω, χάσκω, *to yawn,* from the old form of which with the κ is derived κεάζω, *to cleave.* Hence the epithet, as applied to the dolphin, means "*frequenting the vast abysses of the sea.*"

28. ποινή, strictly *the money paid by the man-slayer by way of compensation to the relatives of the slain;* fr. φόνος, *murder.* Hence, in general, *ransom, satisfaction.* Virgil, in imitation of this passage, makes Æneas

τοὺς ἐξῆγε θύραζε τεθηπότας, ἠΰτε νεβρούς,
δῆσε δ' ὀπίσσω χεῖρας ἐϋτμήτοισιν ἱμᾶσιν,
τοὺς αὐτοὶ φορέεσκον ἐπὶ στρεπτοῖσι χιτῶσιν·
δῶκε δ' ἑταίροισιν κατάγειν κοίλας ἐπὶ νῆας.
αὐτὰρ ὃ ἆψ ἐπόρουσε, δαϊζόμενος μενεαίνων.

34—135. Lykaon, son of Priam, supplicates in vain for mercy: Achilles kills him, and with mocking insult throws the corpse into the river.

Ἔνθ' υἱεῖ Πριάμοιο συνήντετο Δαρδανίδαο
ἐκ ποταμοῦ φεύγοντι, Λυκάονι· τόν ῥά ποτ' αὐτὸς
ἦγε λαβὼν ἐκ πατρὸς ἀλωῆς οὐκ ἐθέλοντα,
ἐννύχιος προμολών· ὃ δ' ἐρινεὸν ὀξέϊ χαλκῷ
τάμνε, νέους ὄρπηκας, ἵν' ἅρματος ἄντυγες εἶεν·
τῷ δ' ἄρ' ἀνώϊστον κακὸν ἦλυθε δῖος Ἀχιλλεύς.
καὶ τότε μέν μιν Λῆμνον ἐϋκτιμένην ἐπέρασσεν
νησὶν ἄγων· ἀτὰρ υἱὸς Ἰήσονος ὦνον ἔδωκεν.
κεῖθεν δὲ ξεινός μιν ἐλύσατο, πολλὰ δ' ἔδωκεν,
Ἴμβριος Ἠετίων, πέμψεν δ' ἐς δῖαν Ἀρίσβην·
ἔνθεν ὑπεκπροφυγὼν πατρώϊον ἵκετο δῶμα.

take eight prisoners to immolate at the tomb of Pallas. *Æn.* x. 517—520.

29. Τέθηπα. A defective perf. used as a pres. *I am astonished.* There is no pres. in use, but the root is θαφ-. Cf. *Buttmann, Irreg. Verbs,* sub. v. θάπτω and θαφ-.

31. στρεπτὸς χιτών, *a coat of chain mail,* fr. στρέφω, *to twist.*

36. ἀλωή, usually *a threshing floor,* but here *a plot of garden ground.*

40. Λῆμνον, more usually ἐς Λῆμνον. Cf. below, line 79.

40. ἐπέρασσεν. The verb from which this aorist comes is περάω, *to go over* (πέρᾱ, beyond): but it may be also taken causatively *to carry over,* whence arose the meaning *to carry over the sea for sale, to sell.* Hence comes the verb πιπράσκω, and the subst. πρᾶσις. While περάω, in the sense of *to pass over,* has the future περάσω (α long), 1. aor. ἐπέρᾱσα; in the sense of *to sell* it has fut. περάσω (α short), 1. aor. ἐπέρᾰσα, and lengthened ἐπέρασσα, perf. pass. πεπέρημαι. Cf. *Buttm. Irreg. Verbs,* sub. v.

41. υἱὸς Ἰήσονος, *i. e.* Euneus. Cf. *Il.* VII. 468, 469. Jason, on his voyage to Colchis in the *Argo,* landed at Lemnos, and became the father of Euneus by Hypsipyle, the Queen of the island. Lemnos is in the Ægean, midway between the coast of Mysia and the promontories of Macedonia.

43. Ἴμβριος..Ἀρίσβην. Imbros is an island off the Thracian Chersonese; Arisbe a town of the Troad, not far from Abydos.

ἔνδεκα δ' ἤματα θυμὸν ἐτέρπετο οἷσι φίλοισιν
ἐλθὼν ἐκ Λήμνοιο· δυωδεκάτῃ δέ μιν αὖτις
χερσὶν Ἀχιλλῆος θεὸς ἔμβαλεν, ὅς μιν ἔμελλεν
πέμψειν εἰς Ἀΐδαο, καὶ οὐκ ἐθέλοντα νέεσθαι.
τὸν δ' ὡς οὖν ἐνόησε ποδάρκης δῖος Ἀχιλλεὺς
γυμνόν, ἄτερ κόρυθός τε καὶ ἀσπίδος, οὐδ' ἔχεν ἔγχος·
ἀλλὰ τὰ μέν ῥ' ἀπὸ πάντα χαμαὶ βάλε· τεῖρε γὰρ ἱδρὼς
φεύγοντ' ἐκ ποταμοῦ, κάματος δ' ὑπὸ γούνατ' ἐδάμνα·
ὀχθήσας δ' ἄρα εἶπε πρὸς ὃν μεγαλήτορα θυμόν·
Ὤ πόποι, ἦ μέγα θαῦμα τόδ' ὀφθαλμοῖσιν ὁρῶμαι·
ἦ μάλα δὴ Τρῶες μεγαλήτορες, οὕσπερ ἔπεφνον,
αὖτις ἀναστήσονται ὑπὸ ζόφου ἠερόεντος·
οἷον δὴ καὶ ὅδ' ἦλθε φυγὼν ὕπο νηλεὲς ἦμαρ,
Λῆμνον ἐς ἠγαθέην πεπερημένος· οὐδέ μιν ἔσχεν
πόντος ἁλὸς πολιῆς, ὃ πολέας ἀέκοντας ἐρύκει.
ἀλλ' ἄγε δὴ καὶ δουρὸς ἀκωκῆς ἡμετέροιο
γεύσεται, ὄφρα ἴδωμαι ἐνὶ φρεσὶν ἠδὲ δαείω,
ἦ ἄρ' ὁμῶς καὶ κεῖθεν ἐλεύσεται, ἤ μιν ἐρύξει
γῆ φυσίζοος, ἥτε κατὰ κρατερόν περ ἐρύκει.
Ὣς ὤρμαινε μένων· ὃ δέ οἱ σχεδὸν ἦλθε τεθηπώς,
γούνων ἅψασθαι μεμαώς· πέρι δ' ἤθελε θυμῷ
ἐκφυγέειν θάνατόν τε κακὸν καὶ Κῆρα μέλαιναν.
ἤτοι ὃ μὲν δόρυ μακρὸν ἀνέσχετο δῖος Ἀχιλλεὺς
οὐτάμεναι μεμαώς· ὃ δ' ὑπέδραμε καὶ λάβε γούνων
κύψας· ἐγχείη ἄρ' ὑπὲρ νώτου ἐνὶ γαίῃ

47. ἔμελλεν. *Who was about, in accordance with the will of fate,* i. e. *who was destined to send him* εἰς Ἀΐδαο scil. δῶμα.

49—53. τὸν δ' ὡς οὖν ἐνόησε.... ὀχθήσας δ' ἄρα εἶπε: δέ in the Apodosis.

57. ζόφος (akin to δνόφος, κνέφας, νέφος, *Buttm. Lex.* sub. v. κελαινός), *gloom, darkness.*

57. φυγὼν ὕπο = ὑποφυγών.

58. πεπέρημαι, perf. pass. fr. περάω. See above, line 40.

61. δαείω, for δάω, conjunc. of 2. aor. pass. ἐδάην, *I was taught, I learned.* The pres. *δάω does not occur, but is the root of διδάσκω.

62. κεῖθεν, *i. e.* from the gloom below.

64. ὤρμαινε, scil. ἐν φρεσί; *volvebat animo.*

ἔστη ἰεμένη χροὸς ἄμεναι ἀνδρομέοιο.
αὐτὰρ ὃ τῇ ἑτέρῃ μὲν ἐλὼν ἐλλίσσετο γούνων·
τῇ δ' ἑτέρῃ ἔχεν ἔγχος ἀκαχμένον, οὐδὲ μεθίει·
καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
Γουνοῦμαί σ', Ἀχιλεῦ· σὺ δέ μ' αἴδεο, καί μ' ἐλέησον·
ἀντί τοί εἰμ' ἱκέταο, Διοτρεφές, αἰδοίοιο.
πὰρ γὰρ σοὶ πρώτῳ πασάμην Δημήτερος ἀκτὴν
ἤματι τῷ, ὅτε μ' εἷλες ἐϋκτιμένῃ ἐν ἀλωῇ,
καί μ' ἐπέρασσας ἄνευθεν ἄγων πατρός τε φίλων τε
Λῆμνον ἐς ἠγαθέην· ἑκατόμβοιον δέ τοι ἦλφον.
νῦν δὲ λύμην τρὶς τόσσα πορών· ἠὼς δέ μοί ἐστιν
ἥδε δυωδεκάτη, ὅτ' ἐς Ἴλιον εἰλήλουθα
πολλὰ παθών· νῦν αὖ με τεῆς ἐν χερσὶν ἔθηκεν
Μοῖρ' ὀλοή· μέλλω που ἀπέχθεσθαι Διὶ πατρί,
ὅς μέ σοι αὖτις ἔδωκε· μινυνθάδιον δέ με μήτηρ
γείνατο Λαοθόη, θυγάτηρ Ἄλταο γέροντος,
Ἄλτεω, ὃς Λελέγεσσι φιλοπτολέμοισιν ἀνάσσει,
Πήδασον αἰπήεσσαν ἔχων ἐπὶ Σατνιόεντι.
τοῦ δ' ἔχε θυγατέρα Πρίαμος, πολλὰς δὲ καὶ ἄλλας·
τῆσδε δύω γενόμεσθα, σὺ δ' ἄμφω δειροτομήσεις.

70. ἄμεναι, cont. from ἀέμεναι for ἄειν, pres. infin. act. fr. ἄω with the intrans. meaning *to be satiated.*

71. γούνων, to be connected with ἐλὼν.

72. ἔχεν = κατεῖχεν, *restrained, held back.*

72. ἀκαχμένος. *Sharpened, pointed.* A perf. part. pass. and the only part of the verb which occurs. Comparing the subst. ἀκή and ἀκωκή, *a point*, Buttmann (*Irreg. Verbs*, sub. v.) says the verb would be ἄκω, *acuo.*

75. ἀντί τοί εἰμ' ἱκέταο:—ἀντί is used in *comparisons, resemblances*, &c., the one of the objects being considered as placed before the other: "*I am to you as a suppliant.*" (τοί = σοί.)

77. πασάμην, for ἐπασάμην, 1. aor. of the Ionic depon. mid. πατέομαι, *to taste.*

77. Δημήτερος ἀκτήν, scil. σῖτον.

79. ἑκατόμβοιον, subaud. ὦνον, the price of a hundred oxen.

79. ἦλφον, 2. aor. of ἀλφάνω or ἀλφαίνω, *to obtain.*

80. λύμην, for ἐλύμην, an Epic syncop. aor. 2. pass. (corresponding with the regular aor. 2. mid.) from λύω, *to release, ransom.*

87. Πήδασος. The city of Pedasus, inhabited by the Leleges, was a town of the Troad, situated on a height above the small river Satniois.

ἤτοι τὸν πρώτοισι μετὰ πρυλέεσσι δάμασσας,
ἀντίθεον Πολύδωρον, ἐπεὶ βάλες ὀξέϊ δουρί·
νῦν δὲ δὴ ἐνθάδε μοι κακὸν ἔσσεται· οὐ γὰρ ὀΐω
σὰς χεῖρας φεύξεσθαι, ἐπεί ῥ' ἐπέλασσέ γε δαίμων.
ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῇσιν·
μή με κτεῖν'· ἐπεὶ οὐχ ὁμογάστριος Ἕκτορός εἰμι,
ὅς τοι ἑταῖρον ἔπεφνεν ἐνηέα τε κρατερόν τε.
Ὣς ἄρα μιν Πριάμοιο προσηύδα φαίδιμος υἱὸς
λισσόμενος ἐπέεσσιν· ἀμείλικτον δ' ὄπ' ἄκουσεν·
Νήπιε, μή μοι ἄποινα πιφαύσκεο, μηδ' ἀγόρευε·
πρὶν μὲν γὰρ Πάτροκλον ἐπισπεῖν αἴσιμον ἦμαρ,
τόφρα τί μοι πεφιδέσθαι ἐνὶ φρεσὶ φίλτερον ἦεν
Τρώων, καὶ πολλοὺς ζωοὺς ἕλον, ἠδ' ἐπέρασσα·
νῦν δ' οὐκ ἔσθ', ὅστις θάνατον φύγῃ, ὅν κε θεός γε
Ἰλίου προπάροιθεν ἐμῇς ἐν χερσὶ βάλῃσιν,
καὶ πάντων Τρώων, πέρι δ' αὖ Πριάμοιό γε παίδων.
ἀλλά, φίλος, θάνε καὶ σύ· τίη ὀλοφύρεαι οὕτως;
κάτθανε καὶ Πάτροκλος, ὅπερ σέο πολλὸν ἀμείνων.
οὐχ ὁράᾳς, οἷος κἀγὼ καλός τε μέγας τε;
πατρὸς δ' εἴμ' ἀγαθοῖο, θεὰ δέ με γείνατο μήτηρ·
ἀλλ' ἔπι τοι καὶ ἐμοὶ θάνατος καὶ Μοῖρα κραταιή—
ἔσσεται ἢ ἠώς, ἢ δείλη, ἢ μέσον ἦμαρ—

90. *τὸν*, scil. Polydorus. Cf. *Il.* 20, 407.

90. *μετὰ πρυλέεσσι*, Schol. *πεζοῖς ὁπλίταις*, *The heavy-armed foot soldiers.*

98. *ἀμείλικτος* (*α*, *not*, and *μειλίσσω*, *to make mild*,) *harsh*, *inexorable.*

99. *πιφαύσκω*, *πιφαύσκομαι*, an Epic verb, of which only the pres. and imperf. are found, redup. from *φάσκω*; *To shew*, *tell.*

101. *πεφιδέσθαι*, redup. 2. aor. infin. fr. *φείδομαι*, *to spare.*

103. *οὐκ ἔσθ' ὅστις*, *i. e.* *οὔτις*, and on these words depend the genitives, *καὶ πάντων Τρώων—παίδων*, in line 105.

105. *πέρι* (with accent thrown back) as adv. *especially.*

110. *ἔπι*, *i. e.* *ἔπεστι*; *but death impends in truth over me also.* *τοί* (strictly an old dat. for *τῷ*) is a corroborative particle, *certainly*, *verily*: and *καὶ ἐμοί* is to be taken in reference to Patroclus. Line 111, *ἔσσεται ἦμαρ*, a periphrasis for "*at any hour of the day*," and is to be taken as a parenthesis, and *ὁπότε τις*, in line 112, joined to line 110.

ὁππότε τις καὶ ἐμεῖο Ἄρει ἐκ θυμὸν ἕληται,
ἢ ὅγε δουρὶ βαλών, ἢ ἀπὸ νευρῆφιν ὀϊστῷ.
Ὣς φάτο· τοῦ δ' αὐτοῦ λύτο γούνατα καὶ φίλον ἦτορ·
ἔγχος μέν ῥ' ἀφέηκεν, ὃ δ' ἕζετο χεῖρε πετάσσας
ἀμφοτέρας. Ἀχιλεὺς δὲ ἐρυσσάμενος ξίφος ὀξὺ
τύψε κατὰ κληῖδα παρ' αὐχένα· πᾶν δέ οἱ εἴσω
δῦ ξίφος ἄμφηκες· ὃ δ' ἄρα πρηνὴς ἐπὶ γαίῃ
κεῖτο ταθείς· ἐκ δ' αἷμα μέλαν ῥέε, δεῦε δὲ γαῖαν.
τὸν δ' Ἀχιλεὺς ποταμόνδε λαβὼν ποδὸς ἧκε φέρεσθαι,
καί οἱ ἐπευχόμενος ἔπεα πτερόεντ' ἀγόρευεν·
Ἐνταυθοῖ νῦν κεῖσο μετ' ἰχθύσιν, οἵ σ' ὠτειλὴν
αἷμ' ἀπολιχμήσονται ἀκηδέες· οὐδέ σε μήτηρ
ἐνθεμένη λεχέεσσι γοήσεται· ἀλλὰ Σκάμανδρος
οἴσει δινήεις εἴσω ἁλὸς εὐρέα κόλπον.
θρώσκων τις κατὰ κῦμα μέλαιναν φρῖχ' ὑπαΐξει
ἰχθύς, ὅς κε φάγῃσι Λυκάονος ἀργέτα δημόν.
φθείρεσθ', εἰσόκεν ἄστυ κιχείομεν Ἰλίου ἱρῆς,
ὑμεῖς μὲν φεύγοντες, ἐγὼ δ' ὄπιθεν κεραΐζων.

112. Ἄρει = σιδήρῳ, Schol.

114. αὐτοῦ, adv. of *place*, is here used of *time*, *straightway*, *immediately*.

115. ἔγχος μέν ῥ' ἀφέηκεν. He let go the spear of Achilles, which he had been grasping.

122. The passage is imitated by *Virg. Æn.* XI. 557:

"Istic nunc, metuende, jace! non te optima mater
Condet humi, patrioque onerabit membra sepulcro;
Alitibus linquere feris; aut gurgite mersum
Unda feret, piscesque impasti vulnera lambent."

123. σ' ὠτειλήν αἷμ' ἀπολιχμήσονται. There are here three accusatives depending on one verb. "The fish shall lick *σέ*, *thee*, (the patient,) *ὠτειλήν*, *the wound*, (the part,) *αἷμα*, *the blood*, (the more remote object):" *i. e.* "shall lick the blood of thy wound."

123. ἀκηδέες, *securely*, *fearlessly*. (α, not, and κῆδος, care.)

125. εὐρέα, the Epic form of εὐρύν.

126, 127. "*Many a fish leaping along the waves will spring from below to the dark ripple*, (i. e. surface,) *to devour the white fat of Lykaon* (as the body floats)."—ὑπαΐξει, for which Heyne reads ὑπαλύξει, *effugiet*, here takes the accus. because it signifies *motion to a place*: it governs the gen. *Il.* 2, 310, where *motion from a place* is spoken of.—ἀργέτα is the Epic form of ἀργῆτα, the accus. of ἀργής, *white*.

128. κιχείω (Attic κιχῶ) pres. conj. formed as if fr. *κιχέω or *κίχημι, collat. forms of, κιχάνω, *to obtain*. Fut. κιχήσομαι, 2. aor. ἔκιχον.

οὐδ' ὑμῖν Ποταμός περ ἐΰῤῥοος ἀργυροδίνης
ἀρκέσει, ᾧ δὴ δηθὰ πολέας ἱερεύετε ταύρους,
ζωοὺς δ' ἐν δίνῃσι καθίετε μώνυχας ἵππους.
ἀλλὰ καὶ ὣς ὀλέεσθε κακὸν μόρον, εἰσόκε πάντες
τίσετε Πατρόκλοιο φόνον καὶ λοιγὸν Ἀχαιῶν,
οὓς ἐπὶ νηυσὶ θοῇσιν ἐπέφνετε, νόσφιν ἐμεῖο.

136—210. The Skamander inspires with courage Asteropæus, the grandson of the river-god Axius: but Achilles slays him, and derides the powers of the river-gods.

Ὣς ἄρ' ἔφη· Ποταμὸς δὲ χολώσατο κηρόθι μᾶλλον·
ὥρμηνεν δ' ἀνὰ θυμόν, ὅπως παύσειε πόνοιο
δῖον Ἀχιλλῆα, Τρώεσσι δὲ λοιγὸν ἀλάλκοι.
τόφρα δὲ Πηλέος υἱὸς ἔχων δολιχόσκιον ἔγχος
Ἀστεροπαίῳ ἐπᾶλτο, κατακτάμεναι μενεαίνων,
υἱέϊ Πηλεγόνος· τὸν δ' Ἀξιὸς εὐρυρέεθρος
γείνατο καὶ Περίβοια, Ἀκεσσαμενοῖο θυγατρῶν
πρεσβυτάτη· τῇ γάρ ῥα μίγη Ποταμὸς βαθυδίνης.
τῷ δ' Ἀχιλεὺς ἐπόρουσεν· ὃ δ' ἀντίος ἐκ ποταμοῖο
ἔστη ἔχων δύο δοῦρε· μένος δέ οἱ ἐν φρεσὶ θῆκεν
Ξάνθος, ἐπεὶ κεχόλωτο δαϊκταμένων αἰζηῶν,
τοὺς Ἀχιλεὺς ἐδάϊζε κατὰ ῥόον, οὐδ' ἐλέαιρεν.
οἳ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
τὸν πρότερος προσέειπε ποδάρκης δῖος Ἀχιλλεύς·

Τίς, πόθεν εἰς ἀνδρῶν, ὅ μευ ἔτλης ἀντίος ἐλθεῖν;
δυστήνων δέ τε παῖδες ἐμῷ μένει ἀντιόωσιν.

Τὸν δ' αὖ Πηλεγόνος προσεφώνεε φαίδιμος υἱός·
Πηλείδη μεγάθυμε, τίη γενεὴν ἐρεείνεις;

137. πόνοιο = μάχης.

141. Ἀξιος, now *Vardari*, the principal river of Macedonia running into the Sinus Thermæus, now Gulf of Salonica.

146. δαϊκταμένων, or in two words δαΐ κτάμενων, *slain in battle* (δάϊς, *battle*, and κτείνω, *to kill*.)

150. Τίς, πόθεν εἰς ἀνδρῶν; so *Virg. Æn.* VIII. 114: "Qui genus? Unde domo?"



εἰμ' ἐκ Παιονίης ἐριβώλου, τηλόθ' ἐούσης,
Παίονας ἄνδρας ἄγων δολιχεγχέας· ἤδε δέ μοι νῦν
ἠὼς ἐνδεκάτη, ὅτ' ἐς Ἴλιον εἰλήλουθα.
αὐτὰρ ἐμοὶ γενεὴ ἐξ Ἀξιοῦ εὐρυρέοντος,
[Ἀξιοῦ, ὃς κάλλιστον ὕδωρ ἐπὶ γαῖαν ἵησιν,]
ὃς τέκε Πηλεγόνα κλυτὸν ἔγχεϊ, τὸν δ' ἐμέ φασιν
γείνασθαι· νῦν αὖτε μαχώμεθα, φαίδιμ' Ἀχιλλεῦ.
Ὣς φάτ' ἀπειλήσας· ὃ δ' ἀνέσχετο δῖος Ἀχιλλεὺς
Πηλιάδα μελίην· ὃ δ' ἁμαρτῇ δούρασιν ἀμφὶς
ἥρως Ἀστεροπαῖος· ἐπεὶ περιδέξιος ἦεν·
καί ῥ' ἑτέρῳ μὲν δουρὶ σάκος βάλεν, οὐδὲ διαπρὸ
ῥῆξε σάκος· χρυσὸς γὰρ ἐρύκακε, δῶρα θεοῖο·
τῷ δ' ἑτέρῳ μιν πῆχυν ἐπιγράβδην βάλε χειρὸς
δεξιτερῆς, σύτο δ' αἷμα κελαινεφές· ἦ δ' ὑπὲρ αὐτοῦ
γαίῃ ἐνεστήρικτο λιλαιομένη χροὸς ἆσαι.
δεύτερος αὖτ' Ἀχιλεὺς μελίην ἰθυπτίωνα
Ἀστεροπαίῳ ἐφῆκε κατακτάμεναι μενεαίνων.
καὶ τοῦ μέν ῥ' ἀφάμαρτεν· ὃ δ' ὑψηλὴν βάλεν ὄχθην,
μεσσοπαλὲς δ' ἄρ' ἔθηκε κατ' ὄχθης μείλινον ἔγχος.

154. Παιονιη, in the north of Macedonia, bordering on Mœsia.

155. Παίονας ἄνδρας ἄγων. In the Catalogue (*Il.* 2. 848) the leader of the Pæonians is stated to be Pyrechmus: he, however, was killed by Patroclus (*Il.* 16, 287), and Asteropæus had newly arrived with a reinforcement of Pæonians.

162. ἁμαρτῇ (written also ἀμαρτῆ and ὁμαρτῇ), adv. *at the same time;* (ἅμα, together, and *ἄρω, to fit). Supply βαλέν, from line 164.

162. ἀμφίς, utrinque, *on both sides*, i. e. *with both hands;* and the dat. δούρασιν is, according to the intervening passage, divided into ἑτέρῳ μὲν —τῷ δ' ἑτέρῳ. The word περιδέξιος is used instead of ἀμφιδέξιος, utrinque dexter; for though περι is never, like ἀμφίς, limited to *on two sides*, yet as an hexameter verse does not admit of ἀμφιδέξιος, Homer had recourse to περιδέξιος, because in all other combinations περί is essentially synonymous with ἀμφί. *Buttm. Lex.* sub. v. ἀμφίς.

165. χρυσός. The *third* of the five plates. See *Il.* 20, 268.

167. σύτο = ἔσσυτο, *exsiluit.*

167. ἦδ', after δόρυ should have followed τὸ δέ, but the poet writes as if he had used ἐγχείη.

169. ἰθυπτίωνα, Schol. ἰθὺ πετομένη, *straight flying.*

172. μεσσοπαλής = μεσοπαλής, *brandished by the middle* (μέσος and πάλλω, to shake). The Schol., however, explains it, *which vibrates to the middle.* Another reading is μεσσοπαγὲς δ' ἀρ' ἔπηξε, he drove it in *up to the middle.*

Πηλείδης δ' ἄορ' ὀξὺ ἐρυσσάμενος παρὰ μηροῦ
ἆλτ' ἐπὶ οἷ μεμαώς· ὃ δ' ἄρα μελίην Ἀχιλῆος
οὐ δύνατ' ἐκ κρημνοῖο ἐρύσσαι χειρὶ παχείῃ.
τρὶς μέν μιν πελέμιξεν ἐρύσσεσθαι μενεαίνων,
τρὶς δὲ μεθῆκε βίης· τὸ δὲ τέτρατον ἤθελε θυμῷ
ἄξαι ἐπιγνάμψας δόρυ μείλινον Αἰακίδαο,
ἀλλὰ πρὶν Ἀχιλεὺς σχεδὸν ἄορι θυμὸν ἀπηύρα.
γαστέρα γάρ μιν τύψε παρ' ὀμφαλόν· ἐκ δ' ἄρα πᾶσαι
χύντο χαμαὶ χολάδες· τὸν δὲ σκότος ὄσσε κάλυψεν
ἀσθμαίνοντ'· Ἀχιλεὺς δ' ἄρ' ἐνὶ στήθεσσιν ὀρούσας
τεύχεά τ' ἐξενάριξε, καὶ εὐχόμενος ἔπος ηὔδα·

Κεῖσ' οὕτω· χαλεπόν τοι ἐρισθενέος Κρονίωνος
παισὶν ἐριξέμεναι, Ποταμοῖό περ ἐκγεγαῶτι.
φῆσθα σὺ μὲν Ποταμοῦ γένος ἔμμεναι εὐρυρέοντος·
αὐτὰρ ἐγὼ γενεὴν μεγάλου Διὸς εὔχομαι εἶναι.
τίκτε μ' ἀνὴρ πολλοῖσιν ἀνάσσων Μυρμιδόνεσσιν,
Πηλεὺς Αἰακίδης· ὃ δ' ἄρ' Αἰακὸς ἐκ Διὸς ἦεν.
τῷ κρείσσων μὲν Ζεὺς Ποταμῶν ἁλιμυρηέντων,
κρείσσων δ' αὖτε Διὸς γενεὴ Ποταμοῖο τέτυκται.
καὶ γὰρ σοὶ Ποταμός γε πάρα μέγας, εἰ δύναταί τι
χραισμεῖν· ἀλλ' οὐκ ἔστι Διὶ Κρονίωνι μάχεσθαι.

177. *βίης*. Spitzner reads the gen. instead of the usual dat. *βίῃ*.

178. *ἄξαι*, 1. aor. infin. fr. *ἄγνυμι*, *to break*. Fut. *ἄξω*, 1. aor. *ἔαξα*.

187. *γενεὴν*. The accus. *of nearer definition*.

187. *μελάλου Διὸς*. Achilles was the grandson of Æacus, the son of Zeus and Ægina.

191. *αὖτε* (*αὖ*, *again*, and *τε*) (1) *over again*; or (2) marking transition, *furthermore*; or (3) marking opposition, *on the other hand*; and so = *δέ* after *μέν*.

191. *ποταμοῖο*. An instance of the short form of comparison (comparatio compendaria). "If two things compared have a common verb, and one of them is accompanied by an attributive genitive; as *Διὸς γενεὴ κρείσσων τέτυκται ἢ ποταμοῖο γενεή*, or *κρείσσων τέτυκται τῆς ποταμοῖο γενεῆς*, the object of the comparison (as *γενεή*) is not compared with the proper corresponding object (as *γενεῆς*), but is directly referred to the thing or person of which that object would be, if expressed, the attribute, as *ποταμοῖο* for *γενεῆς ποταμοῖο*." *Jelf's Gk. Gram.* 781. *d*.

192. *πάρα* = *πάρεστι*.

193. *ἔστι* = *ἔξεστι*.

194. *κρείων Ἀχελώϊος*. The river Achelous (now Aspro-Potamo) which flowed between Ætolia and Acarnania, was the greatest and most renowned



τῷ οὐδὲ κρείων Ἀχελώϊος ἰσοφαρίζει,
οὐδὲ βαθυῤῥείταο μέγα σθένος Ὠκεανοῖο,
ἐξ οὗπερ πάντες ποταμοὶ καὶ πᾶσα θάλασσα,
καὶ πᾶσαι κρῆναι καὶ φρείατα μακρὰ νάουσιν·
ἀλλὰ καὶ ὃς δείδοικε Διὸς μεγάλοιο κεραυνόν,
δεινήν τε βροντήν, ὅτ' ἀπ' οὐρανόθεν σμαραγήσῃ.
Ἦ ῥα, καὶ ἐκ κρημνοῖο ἐρύσσατο χάλκεον ἔγχος.
τὸν δὲ κατ' αὐτόθι λεῖπεν, ἐπεὶ φίλον ἦτορ ἀπηύρα,
κείμενον ἐν ψαμάθοισι, δίαινε δέ μιν μέλαν ὕδωρ.
τὸν μὲν ἄρ' ἐγχέλυές τε καὶ ἰχθύες ἀμφεπένοντο
δημὸν ἐρεπτόμενοι ἐπινεφρίδιον κείροντες.
αὐτὰρ ὃ βῆ ῥ' ἰέναι μετὰ Παίονας ἱπποκορυστάς,
οἵ ῥ' ἔτι πὰρ ποταμὸν πεφοβήατο δινήεντα,
ὡς εἶδον τὸν ἄριστον ἐνὶ κρατερῇ ὑσμίνῃ
χέρσ' ὕπο Πηλείδαο καὶ ἄορι ἴφι δαμέντα.
ἔνθ' ἔλε Θερσίλοχόν τε Μύδωνά τε Ἀστύπυλόν τε,
Μνῆσόν τε Θρασίον τε καὶ Αἴνιον ἠδ' Ὀφελέστην·

211—271. The enraged Skamander bids Achilles cease from slaughtering in his river-bed; but as the hero does not desist, the god grows furious and endeavours to engulph him in his streams.

καί νύ κ' ἔτι πλέονας κτάνε Παίονας ὠκὺς Ἀχιλλεύς,
εἰ μὴ χωσάμενος προσέφη Ποταμὸς βαθυδίνης,
ἀνέρι εἰσάμενος, βαθέης δ' ἐκ φθέγξατο δίνης·

river of Greece, and was widely worshipped as a great divinity; whence the epithet κρείων, *lord*. Hesiod makes him the son of Oceanus and Thetys, and the eldest among 3000 brother-rivers.

194. ἰσοφαρίζω = ἰσοφερίζω (ἴσος and φέρω), *to make oneself equal to*.

198. ὅς. Homer frequently uses, especially with γάρ or καί, the relative ὅς as a demonstrative.

201. κατ' αὐτόθι λεῖπεν = κατέλειπεν αὐτόθι.

205. ἱπποκορυστής, *a warrior equipt with horses*, like χαλκοκορυστής, *a warrior equipt in mail*. κορύσσω (lit. to arm with a helmet, κόρυς) has the more general meaning, *to equip for war*.

206. πεφοβήατο, for ἐπεφόβηντο, 3. plu. plusq. perf. pass. fr. φοβέω, *to terrify*: of which verb the perf. pass. πεφόβημαι has particularly the sense of *to be put to flight, to fly*.

208. ἴφι, adv. *bravely, with force*. (ἰς, vis, with the suffix -φι.)

Ὦ Ἀχιλεῦ, περὶ μὲν κρατέεις, περὶ δ' αἴσυλα ῥέζεις
ἀνδρῶν· αἰεὶ γάρ τοι ἀμύνουσιν θεοὶ αὐτοί.
εἰ τοι Τρῶας ἔδωκε Κρόνου παῖς πάντας ὀλέσσαι,
ἐξ ἐμέθεν γ' ἐλάσας πεδίον κάτα μέρμερα ῥέζε.
πλήθει γὰρ δή μοι νεκύων ἐρατεινὰ ῥέεθρα·
οὐδέ τί πη δύναμαι προχέειν ῥόον εἰς ἅλα δῖαν
στεινόμενος νεκύεσσι· σὺ δὲ κτείνεις ἀϊδήλως.
ἀλλ' ἄγε δὴ καὶ ἔασον· ἄγη μ' ἔχει, ὄρχαμε λαῶν.

Τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·
ἔσται ταῦτα, Σκάμανδρε Διοτρεφές, ὡς σὺ κελεύεις.
Τρῶας δ' οὐ πρὶν λήξω ὑπερφιάλους ἐναρίζων,
πρὶν ἔλσαι κατὰ ἄστυ, καὶ Ἕκτορι πειρηθῆναι
ἀντιβίην, ἤ κέν με δαμάσσεται, ἤ κεν ἐγὼ τόν.

Ὣς εἰπὼν Τρώεσσιν ἐπέσσυτο, δαίμονι ἶσος.
καὶ πότ' Ἀπόλλωνα προσέφη Ποταμὸς βαθυδίνης·

Ὦ πόποι, Ἀργυρότοξε, Διὸς τέκος, οὐ σύγε βουλὰς
εἰρύσαο Κρονίωνος, ὅ τοι μάλα πόλλ' ἐπέτελλεν
Τρωσὶ παρεστάμεναι καὶ ἀμύνειν, εἰδόκεν ἔλθῃ
δείελος ὀψὲ δύων, σκιάσῃ δ' ἐρίβωλον ἄρουραν.

214. περὶ — κρατεῖς — ἀνδρῶν, *i. e.* κρατεῖς περὶ ἀνδρῶν, scil. ἄλλων, *you are mighty above other men.*

215. τοι = σοί, dat. after ἀμύνουσιν; after which verb the full construction is an accus. of the thing to be warded off, and a dat. of the person from whom. But when the accus. is omitted, we may render the verb *to defend.*

217. ἐλάσας, here used intrans.

217. μέρμερος, used only in neut. plu. by Homer, *troublous, costing pains,* or *causing woe* (akin to μερίζω, to divide, and μέριμνα, *distracting care*).

220. ἀϊδήλως, *consumingly, destructively.* (α, priv. and ἰδεῖν, *making invisible.* Cf. *Buttm. Lex.* sub. v.)

224. ὑπερφίαλος, *haughty, overbearing. Buttm. Lex.* sub. v. derives it from ὑπερφυής, quasi ὑπερφύαλος, *excessive.*

225. ἔλσαι, 1. aor. infin. fr. εἴλω, *to drive.*

226. ἀντιβίην, strictly accus. fem. fr. ἀντίβιος (ἀντί and βιά, force), used as an adv. *opposing force to force, against.* Here Ἕκτορι πειρηθῆναι ἀντίβιην, *to measure my strength against Hector;* Ἕκτορι, being dat. incommodi.

230. εἰρύσαο, uncontracted, 2. sing. 1. aor. mid. from ἐρύω or εἰρύω, of which the first meaning is *To drag:* hence in the middle, *To protect* (cf. *note* on Bk. XX. line 194). A collateral meaning is *To watch;* hence, *To observe, to obey.*

232. δείελος = δείλη, strictly *the heat of the sun,* and so *the afternoon,*

Ἦ, καὶ Ἀχιλλεὺς μὲν δουρικλυτὸς ἔνθορε μέσσῳ
κρημνοῦ ἀπαΐξας· ὃ δ' ἐπέσσυτο οἴδματι θύων·
πάντα δ' ὄρινε ῥέεθρα κυκώμενος· ὥσε δὲ νεκροὺς
πολλούς, οἵ ῥα κατ' αὐτὸν ἅλις ἔσαν, οὓς κτάν' Ἀχιλλεύς·
τοὺς ἔκβαλλε θύραζε μεμυκὼς, ἠΰτε ταῦρος,
χέρσονδε· ζωοὺς δὲ σάω κατὰ καλὰ ῥέεθρα
κρύπτων ἐν δίνῃσι βαθείῃσιν μεγάλῃσιν·
δεινὸν δ' ἀμφ' Ἀχιλῆα κυκώμενον ἵστατο κῦμα,
ὤθει δ' ἐν σάκεϊ πίπτων ῥόος· οὐδὲ πόδεσσιν
εἶχε στηρίξασθαι. ὃ δὲ πτελέην ἕλε χερσὶν
εὐφυέα, μεγάλην· ἡ δ' ἐκ ῥιζῶν ἐριποῦσα
κρημνὸν ἅπαντα διῶσεν, ἐπέσχε δὲ καλὰ ῥέεθρα
ὄζοισιν πυκινοῖσι· γεφύρωσεν δέ μιν αὐτὸν
εἴσω πᾶσ' ἐριποῦσ'· ὃ δ' ἄρ' ἐκ δίνης ἀνορούσας
ἤϊξεν πεδίοιο ποσὶ κραιπνοῖσι πέτεσθαι,
δείσας· οὐδέ τ' ἔληγε μέγας θεός, ὦρτο δ' ἐπ' αὐτὸν
ἀκροκελαινιόων, ἵνα μιν παύσειε πόνοιο
δῖον Ἀχιλλῆα, Τρώεσσι δὲ λοιγὸν ἀλάλκοι.
Πηλείδης δ' ἀπόρουσεν, ὅσον τ' ἐπὶ δουρὸς ἐρωή,
αἰετοῦ οἴματ' ἔχων μέλανος, τοῦ θηρητῆρος,
ὅσθ' ἅμα κάρτιστός τε καὶ ὤκιστος πετεηνῶν·

when the sun's heat becomes most powerful. (Akin to εἴλη, *the warmth of the sun.*) Cf. *Buttm. Lex.* sub. v., where in this passage it is explained to mean, by the force of δύων, the actual sunset or evening; so that ὀψέ is redundant, and appears to be used with reference only to time past, something in this way: "Thou shouldst assist the Trojans until the sun sinks late in the west."

238. σάω, for ἐσάω, which for ἐσάου, 3. sing. imperf. fr. σαόω or σάω, the radical form of σώζω. Cf. *Buttm. Irreg. Verbs*, sub. v.

245. γεφύρωσεν. *Made a dam across the stream.*

247. πεδίοιο. The genitive of *the place* within the limits of which the action spoken of was accomplished.

249. ἵνα μιν παύσειε—Ἀχιλλῆα· μίν, the accus. of the 3rd personal pronoun used to direct attention to the substantive which is to follow. Cf. *note* to Bk. 20, line 321.

250. ἄλαλκον, a redup. 2. aor. fr. a root *ἀλέκω, whence the verb ἀλέξω, *to ward off.* Cf. *Buttm. Lex.* sub. v. ἀνήνοθεν, 23.

251. ὅσον = ἐφ' ὅσον ἐστί.

252. θηρητήρ = θηρατής, *a hunter* (θηράω, *to hunt*: θήρ, a wild beast).

τῷ εἰκὼς ἤϊξεν· ἐπὶ στήθεσσι δὲ χαλκὸς
σμερδαλέον κονάβιζεν· ὕπαιθα δὲ τοῖο λιασθεὶς
φεῦγ', ὃ δ' ὄπισθε ῥέων ἔπετο μεγάλῳ ὀρυμαγδῷ.
ὡς δ' ὅτ' ἀνὴρ ὀχετηγὸς ἀπὸ κρήνης μελανύδρου
ἄμ φυτὰ καὶ κήπους ὕδατι ῥόον ἡγεμονεύῃ
χερσὶ μάκελλαν ἔχων, ἀμάρης ἐξ ἔχματα βάλλων·
τοῦ μέν τε προρέοντος, ὑπὸ ψηφῖδες ἅπασαι
ὀχλεῦνται· τὸ δέ τ' ὦκα κατειβόμενον κελαρύζει
χώρῳ ἔνι προαλεῖ, φθάνει δέ τε καὶ τὸν ἄγοντα·
ὣς αἰεὶ Ἀχιλῆα κιχήσατο κῦμα ῥόοιο,
καὶ λαιψηρὸν ἐόντα· θεοὶ δέ τε φέρτεροι ἀνδρῶν.
ὁσσάκι δ' ὁρμήσειε ποδάρκης δῖος Ἀχιλλεὺς
στῆναι ἐναντίβιον, καὶ γνώμεναι, εἴ μιν ἅπαντες
ἀθάνατοι φοβέουσι, τοὶ οὐρανὸν εὐρὺν ἔχουσιν,
τοσσάκι μιν μέγα κῦμα Διϊπετέος ποταμοῖο
πλάζ' ὤμους καθύπερθεν· ὃ δ' ὑψόσε ποσσὶν ἐπήδα
θυμῷ ἀνιάζων· ποταμὸς δ' ὑπὸ γούνατ' ἐδάμνα
λάβρος, ὕπαιθα ῥέων, κονίην δ' ὑπέρεπτε ποδοῖιν.
Πηλείδης δ' ὤμωξεν, ἰδὼν εἰς οὐρανὸν εὐρύν·

255. ὕπαιθα (ὑπαί = ὑπό, and adverbial suffix -θα,) *out from under, escaping to one side.* Connect. λιασθεὶς τοῖο (for ἀπό τοῖο), *having swerved from it*, i. e. the river, ὕπαιθα φεῦγε, *he fled to one side.*

257. ὀχετηγός = ὁ ὀχετοὺς ἄγων, *one who makes channels for irrigation.*

258. ἄμ = ἀνα.

261. κατείβω = καταλείβω, *to flow down.*

262. προαλής, *sloping.* Perhaps, rather to be derived from προαλίζω, *to collect*, a place which *collects water as it flows*, than from ἅλλομαι, *to leap.*

263. κιχήσατο, for ἐκιχήσατο, 1. aor. mid. fr. κιχάνω, *to obtain, hit upon, reach.* The tenses are formed as if fr. *κιχέω or *κίχημι.

266. γνώμεναι = γνῶναι, 2. aor. infin. from γιγνώσκω.

269. πλάζε has been supposed to be a syncop. form of ἐπέλασε, from πλάζω, for πελάζω, *to approach*; comparing the particip. προσπλάζον, *Il.* 12, 285. But in Homer πελάζω in the active, always has the *causative* meaning *to bring near*: and since πλάζω, fut. πλάγξω, *to cause to wander, to turn from its course*, is frequently applied to *waves*, as they *beat* and *drive* ships from their course, it seems best to take πλάζε as the proper expression for the *beating of the waves*, which *moved away from their place* and *drove away* such objects as they met, and therefore, from πλάζω, *to cause to wander.* Cf. *Buttm. Irreg. Verbs*, sub. v. πελάζω. The Schol. gives both explanations, ἢ εἰς τοὺς ὤμους ἐπέλασεν, ἢ ἐπλάνα καὶ διεσάλευεν αὐτούς.

271. ὑπερέπτω, *to eat away from below* (ὑπό and ἐρέπτομαι, *to feed*). Solum subtrahebat, *kept carrying away the ground beneath his feet.*

273—304. Achilles prays to Zeus, lamenting that so ignominious a death is in store for him. Poseidon and Athene hear his prayer, and strengthened by them he makes his way through the flood.

Ζεῦ πάτερ, ὡς οὔτις με θεῶν ἐλεεινὸν ὑπέστη
ἐκ ποταμοῖο σαῶσαι· ἔπειτα δὲ καί τι πάθοιμι.
ἄλλος δ' οὔτις μοι τόσον αἴτιος Οὐρανιώνων,
ἀλλὰ φίλη μήτηρ, ἥ με ψεύδεσσιν ἔθελγεν·
ἥ μ' ἔφατο Τρώων ὑπὸ τείχεϊ θωρηκτάων
λαιψηροῖς ὀλέεσθαι Ἀπόλλωνος βελέεσσιν.
ὥς μ' ὄφελ' Ἕκτωρ κτεῖναι, ὃς ἐνθάδε γ' ἔτραφ' ἄριστος·
τῷ κ' ἀγαθὸς μὲν ἔπεφν', ἀγαθὸν δέ κεν ἐξενάριξεν.
νῦν δέ με λευγαλέῳ θανάτῳ εἵμαρτο ἁλῶναι
ἐρχθέντ' ἐν μεγάλῳ ποταμῷ, ὡς παῖδα συφορβόν,
ὅν ῥά τ' ἔναυλος ἀποέρσῃ χειμῶνι περῶντα.

Ὣς φάτο· τῷ δὲ μάλ' ὦκα Ποσειδάων καὶ Ἀθήνη
στήτην ἐγγὺς ἰόντε, δέμας δ' ἄνδρεσσιν ἐΐκτην·
χειρὶ δὲ χεῖρα λαβόντες ἐπιστώσαντ' ἐπέεσσιν.
τοῖσι δὲ μύθων ἦρχε Ποσειδάων ἐνοσίχθων·

Πηλείδη, μήτ' ἄρ τι λίην τρέε, μήτε τι τάρβει·
τοίω γάρ τοι νῶϊ θεῶν ἐπιταῤῥόθω εἰμέν,
Ζηνὸς ἐπαινήσαντος, ἐγὼ καὶ Παλλὰς Ἀθήνη·
ὡς οὔ τοι Ποταμῷ γε δαμήμεναι αἴσιμόν ἐστιν·

274. ἔπειτα δὲ καί τι πάθοιμι, *i. e.* σωθείην ἐκ τοῦ ποταμοῦ· εἶτα δὲ καί τι πάθοιμι: let me but be saved from the river—from the ignominious death by drowning; after that I would submit to any other kind of death.

276. ἀλλά = εἰ μή.

279. ὥς μ' ἔφελ'.. κτεῖναι, utinam me..interfecisset. ὤφελον (the 2. aor. fr. ὀφείλω, *to owe, to be under an obligation*) expresses a wish that something had happened which has *not* happened.

279. ἔτραφ', *not* for ἐτράφη, the 2. aor. pass., but for ἔτραφε, the 2. aor. act. in the intrans. sense of *to become large, grow up*, from τρέφω.

280. τῷ, hoc modo, *so*.

281. εἵμαρμαι, a perf. pass. used only in 3. sing. εἵμαρται, and plusq. perf. εἵμαρτο, *it is allotted by fate*, from μείρομαι, *to share*.

282. ἐρχθέντα, 1. aor. part. pass. fr. εἴργω, Ionic ἔργω, *to shut in*.

283. ἀποέρσε, a defect. aor. which Buttmann (cf. *Lex.* sub. v.) refers rather to ἀποέρδω, *to wash away*, than to ἀπέρρω, *to cause to float away*.

286. ἐπιστώσαντ' (fr. πιστόω), fide data firmarunt, *they inspired him with confidence by their pledges*.

289. ἐπιταῤῥόθοι = ἐπίῤῥοθοι, *a helper*.

ἀλλ᾽ ὅδε μὲν τάχα λωφήσει, σὺ δὲ εἴσεαι αὐτός.
αὐτάρ τοι πυκινῶς ὑποθησόμεθ᾽, αἴ κε πίθηαι·
μὴ πρὶν παύειν χεῖρας ὁμοιΐου πολέμοιο,
πρὶν κατὰ Ἰλιόφι κλυτὰ τείχεα λαὸν ἐέλσαι
Τρωϊκόν, ὅς κε φύγῃσι. σὺ δ᾽ Ἕκτορι θυμὸν ἀπούρας
ἆψ ἐπὶ νῆας ἴμεν· δίδομεν δέ τοι εὖχος ἀρέσθαι.
Τὼ μὲν ἄρ᾽ ὣς εἰπόντε μετ᾽ ἀθανάτους ἀπεβήτην.
αὐτὰρ ὃ βῆ — μέγα γάρ ῥα θεῶν ὤτρυνεν ἐφετμή —
ἐς πεδίον· τὸ δὲ πᾶν πλῆθ᾽ ὕδατος ἐκχυμένοιο·
πολλὰ δὲ τεύχεα καλὰ δαϊκταμένων αἰζηῶν
πλῶον, καὶ νέκυες. τοῦ δ᾽ ὑψόσε γούνατ᾽ ἐπήδα
πρὸς ῥόον ἀΐσσοντος ἀν᾽ ἰθύν· οὐδέ μιν ἔσχεν
εὐρυρέων ποταμός· μέγα γὰρ σθένος ἔμβαλ᾽ Ἀθήνη.

305—341. The Skamander, calling on the Simois to aid him, attacks Achilles more furiously: but Here sends Hephæstos to the rescue.

οὐδὲ Σκάμανδρος ἔληγε τὸ ὃν μένος, ἀλλ᾽ ἔτι μᾶλλον
χώετο Πηλείωνι, κόρυσσε δὲ κῦμα ῥόοιο
ὑψόσ᾽ ἀειρόμενος· Σιμόεντι δὲ κέκλετ᾽ ἀΰσας·
Φίλε κασίγνητε, σθένος ἀνέρος ἀμφότεροί περ
σχῶμεν· ἐπεὶ τάχα ἄστυ μέγα Πριάμοιο ἄνακτος
ἐκπέρσει, Τρῶες δὲ κατὰ μόθον οὐ μενέουσιν.
ἀλλ᾽ ἐπάμυνε τάχιστα, καὶ ἐμπίπληθι ῥέεθρα
ὕδατος ἐκ πηγέων, πάντας δ᾽ ὀρόθυνον ἐναύλους·
ἵστη δὲ μέγα κῦμα· πολὺν δ᾽ ὀρυμαγδὸν ὄρινε

294. ὁμοΐιος = ὅμοιος. War *shared in by all*, or, *that treats all, ruins all alike.*

295. ἐέλσαι, for ἕλσαι, 1. aor. infin. fr. εἴλω, εἴλεω, *to press together, shut in.*

297. ἴμεν = ἰέναι, fr. εἶμι, *to go.*

299. ἐφετμή, *an injunction*, fr. ἐφίημι, *to send to.*

300. πλῆθ᾽ = ἔπλητο, 3. sing. 2. aor. pass. fr. πίμπλημι, *to fill.*

302. πλῶον, imperf. of πλώω (with sense of *to swim*), the Ionic form of πλέω, fut. πλεύσομαι, *to sail.*

302. τοῦ δ᾽ ὑψόσε ἀν᾽ ἰθύν. Const. τοῦ δὲ, ἀΐσσοντος ἀν᾽ ἰθύν, γούνατ᾽ ἐπήδα ὑψόσε πρὸς ῥόον. Here ἰθύν is the accus. of the subst. ἰθύς, impetus, and ἀν᾽ ἰθύν means *in a straight direction*, i.e. against the stream.

307. κέκλετ᾽. From κέλομαι = κελεύω, *to command, to call to*, comes a redup. and syncop. 2. aor. ἐκεκλόμην.

308. ἀμφότεροί περ. Here πέρ has the *adversative* meaning: *let us both together at least* (if I cannot singly).

φιτρῶν καὶ λάων, ἵνα παύσομεν ἄγριον ἄνδρα,
ὃς δὴ νῦν κρατέει, μέμονεν δ' ὅγε ἴσα θεοῖσιν.
φημὶ γὰρ οὔτε βίην χραισμησέμεν, οὔτε τι εἶδος,
οὔτε τὰ τεύχεα καλά, τά που μάλα νειόθι λίμνης
κείσεθ' ὑπ' ἰλύος κεκαλυμμένα· κὰδ δέ μιν αὐτὸν
εἰλύσω ψαμάθοισιν ἅλις, χέραδος περιχεύας
μυρίον, οὐδέ οἱ ὅστε' ἐπιστήσονται Ἀχαιοὶ
ἀλλέξαι· τόσσην οἱ ἄσιν καθύπερθε καλύψω.
αὐτοῦ οἱ καὶ σῆμα τετεύξεται, οὐδέ τί μιν χρεὼ
ἔσται τυμβοχοῆς, ὅτε μιν θάπτωσιν Ἀχαιοί.
Ἦ, καὶ ἐπῶρτ' Ἀχιλῆϊ κυκώμενος, ὑψόσε θύων,
μορμύρων ἀφρῷ τε καὶ αἵματι καὶ νεκύεσσιν.
πορφύρεον δ' ἄρα κῦμα Διϊπετέος ποταμοῖο
ἵστατ' ἀειρόμενον, κατὰ δ' ἤρεε Πηλείωνα.
Ἥρη δὲ μέγ' ἄϋσε περιδδείσασ' Ἀχιλῆϊ,
μή μιν ἀποέρσειε μέγας Ποταμὸς βαθυδίνης.
αὐτίκα δ' Ἥφαιστον προσεφώνεεν, ὃν φίλον υἱόν·
Ὄρσεο, Κυλλοπόδιον, ἐμὸν τέκος· ἄντα σέθεν γὰρ
Ξάνθον δινήεντα μάχῃ ἠΐσκομεν εἶναι·
ἀλλ' ἐπάμυνε τάχιστα, πιφαύσκεο δὲ φλόγα πολλήν.
αὐτὰρ ἐγὼ Ζεφύροιο καὶ ἀργεστᾶο Νότοιο

314. λάων, gen. plu. of λᾶας, gen. λᾶος, *a stone.*

315. μέμονα, *I desire, I intend,* a defective perf. which, though formed as if from μένω, *to remain,* is not to be connected with that verb, but is akin to μέμαα, *I strive after,* a perf. from the root *μάω.

317. νειόθι, adv. *at the bottom;* Ionic for νεόθι.

317. λίμνη, *a lake;* here used for the pools made by the flooded river; like Lat. *stagnum.*

319. χέραδος, accus. fr. τὸ χέραδος, *a heap of silt and sand* (not χεράδος, gen. of ἡ χεράς, with same signif.) The punctuation varies, some placing the comma after ψαμάθοισιν, others after ἅλις.

321. ἀλλέξαι = ἀναλέξαι, fr. ἀναλέγω, *to collect.*

322. μιν χρεὼ ἔσται. The full construction of χρεὼ is with an accus. of the *person,* and a gen. of the *thing* (cf. *Il.* 9, 75). Generally Homer says ἱκάνει με χρεώ τινος, and from this construction the accus. follows after γίγνεσθαι, as ἐμὲ δὲ χρεὼ γίγνεται νηός (*Od.* 4, 634), and then as here even after ἔσται.

327. κατὰ δ' ἤρεε = καθῆρει δὲ.

332. ἠΐσκομεν, imperf. fr. ἐΐσκω, *to make like, to think like.* From ἶσος, ἴσιος, *equal.*

334. ἀργεστᾶο. ἀργεστής, oxyton, is an adj. meaning either *swift,* or *white, i. e.* bringing up white clouds, as the S.W. wind (Νότος) gathers fog

εἴσομαι ἐξ ἀλόθεν χαλεπὴν ὄρσουσα θύελλαν,
ἤ κεν ἀπὸ Τρώων κεφαλὰς καὶ τεύχεα κήαι,
φλέγμα κακὸν φορέουσα. σὺ δὲ Ξάνθοιο παρ' ὄχθας
δένδρεα καῖ', ἐν δ' αὐτὸν ἴει πυρί· μηδέ σε πάμπαν
μειλιχίοις ἐπέεσσιν ἀποτρεπέτω καὶ ἀρειῇ·
μηδὲ πρὶν ἀπόπαυε τεὸν μένος, ἀλλ' ὁπότ' ἂν δὴ
φθέγξομ' ἐγὼν ἰάχουσα, τότε σχεῖν ἀκάματον πῦρ.

342—384. Hephæstos fires the plain, and pursues the river-god with irresistible flames: nor ceases, until Here, moved by Skamander's entreaty, gives the word.

Ὣς ἔφαθ'· Ἥφαιστος δὲ τιτύσκετο θεσπιδαὲς πῦρ.
πρῶτα μὲν ἐν πεδίῳ πῦρ δαίετο, καῖε δὲ νεκροὺς
πολλούς, οἵ ῥα κατ' αὐτόθ' ἅλις ἔσαν, οὓς κτάν' Ἀχιλλεύς·
πᾶν δ' ἐξηράνθη πεδίον, σχέτο δ' ἀγλαὸν ὕδωρ.
ὡς δ' ὅτ' ὀπωρινὸς Βορέης νεοαρδέ' ἀλωὴν
αἶψ' ἀνξηράνῃ· χαίρει δέ μιν ὅστις ἐθείρῃ·
ὣς ἐξηράνθη πεδίον πᾶν, κὰδ δ' ἄρα νεκροὺς
κῆεν· ὃ δ' ἐς ποταμὸν τρέψε φλόγα παμφανόωσαν.
καίοντο πτελέαι τε καὶ ἰτέαι ἠδὲ μυρῖκαι,
καίετο δὲ λωτός τ' ἠδὲ θρύον ἠδὲ κύπειρον,
τὰ περὶ καλὰ ῥέεθρα ἅλις ποταμοῖο πεφύκει·
τείροντ' ἐγχέλυές τε καὶ ἰχθύες, οἳ κατὰ δίνας,
οἳ κατὰ καλὰ ῥέεθρα κυβίστων ἔνθα καὶ ἔνθα,
πνοιῇ τειρόμενοι πολυμήτιος Ἡφαίστοιο.
καίετο δ' ἰς Ποταμοῖο, ἔπος τ' ἔφατ', ἔκ τ' ὀνόμαζεν·

and storms: hence λευκόνοτος, and Horace's Albus Notus. Ἀργέστης, paroxyton, is the name of a wind, the N.W. wind according to Aristotle.

338. ἐν δ' αὐτὸν ἴει πυρί = ἐνίει αὐτὸν πυρί, immitte eum igni.

341. φθέγξομ' = φθέγξωμαι.

347. χαίρει δέ μιν ὅστις ἐθείρῃ. The accus. μιν (which refers to ἀλωήν) is made to depend on ἐθείρῃ by Heyne, who punctuates, χαίρει δέ, μιν ὅστις ἐθείρῃ, *i. e.* And he is gladdened, whoever tends it (the garden)." But μιν really depends on χαίρει, this being an instance of χαίρω taking the accus. instead of the dat. of the thing delighted in: "He rejoices over it (the garden) whoever tends it." Comp. τοὺς γὰρ εὐσεβεῖς θεοὶ θυήσκοντας οὐ χαίρουσι. *Eurip. Hippol.* 1335.

"Ηφαιστ', οὔτις σοίγε θεῶν δύνατ' ἀντιφερίζειν,
οὐδ' ἂν ἐγὼ σοίγ' ὧδε πυρὶ φλεγέθοντι μαχοίμην.
λῆγ' ἔριδος· Τρῶας δὲ καὶ αὐτίκα δῖος Ἀχιλλεὺς
ἄστεος ἐξελάσειε. τί μοι ἔριδος καὶ ἀρωγῆς;
Φῆ πυρὶ καιόμενος· ἀνὰ δ' ἔφλυε καλὰ ῥέεθρα.
ὡς δὲ λέβης ζεῖ ἔνδον ἐπειγόμενος πυρὶ πολλῷ,
κνίσην μελδόμενος ἀπαλοτρεφέος σιάλοιο,
πάντοθεν ἀμβολάδην, ὑπὸ δὲ ξύλα κάγκανα κεῖται·
ὣς τοῦ καλὰ ῥέεθρα πυρὶ φλέγετο, ζέε δ' ὕδωρ·
οὐδ' ἔθελε προρέειν, ἀλλ' ἴσχετο· τεῖρε δ' ἀϋτμὴ
Ἡφαίστοιο βίηφι πολύφρονος. αὐτὰρ ὅγ' "Ηρην
πολλὰ λισσόμενος ἔπεα πτερόεντα προσηύδα·
"Ηρη, τίπτε σὸς υἱὸς ἐμὸν ῥόον ἔχραε κήδειν
ἐξ ἄλλων; οὐ μέν τοι ἐγὼ τόσον αἴτιός εἰμι,
ὅσσον οἱ ἄλλοι πάντες, ὅσοι Τρώεσσιν ἀρωγοί.
ἀλλ' ἤτοι μὲν ἐγὼν ἀποπαύσομαι, εἰ σὺ κελεύεις·
παυέσθω δὲ καὶ οὗτος. ἐγὼ δ' ἐπὶ καὶ τόδ' ὀμοῦμαι,
μήποτ' ἐπὶ Τρώεσσιν ἀλεξήσειν κακὸν ἦμαρ,
μηδ' ὁπότ' ἂν Τροίη μαλερῷ πυρὶ πᾶσα δάηται
καιομένη, καιωσι δ' Ἀρήϊοι υἷες Ἀχαιῶν.
Αὐτὰρ ἐπεὶ τόγ' ἄκουσε θεὰ λευκώλενος "Ηρη,
αὐτίκ' ἄρ' "Ηφαιστον προσεφώνεεν, ὃν φίλον υἱόν·
Ἥφαιστε, σχέο, τέκνον ἀγακλέες· οὐ γὰρ ἔοικεν
ἀθάνατον θεὸν ὧδε βροτῶν ἕνεκα στυφελίζειν.
Ὣς ἔφαθ'· "Ηφαιστος δὲ κατέσβεσε θεσπιδαὲς πῦρ·

360. τί μοι ἔριδος. The gen. is here *partitive*, "What *part of strife* belongs to me?" The phrase is equivalent to τί μοι πρᾶγμα ἐστι ἔριδος; *What need have I of strife? what have I to do with strife?*

362. κνίσην μελδόμενος. The act. μέλδω is *to make liquid*, the pass. μέλδομαι, *to become liquid*. But if the accus. κνίσην follows it, μελδόμενος must be deponent, *melting the fat*. Another reading κνίσῃ μελδόμενος, means *growing liquid in its fat*, *i. e.* in which the fat melts.

364. ἀμβολάδην = ἀναβολάδην, fr. ἀναβάλλω, *sursum jacio*.

369. ἔχραε, Schol. ἐπῆλθε, ἐπέπεσε, *to attack*. This poetical meaning of χράω is only found here in the *Il.*, though several times in the *Od.*, but usually joined with an infin.

ἄψορρον δ' ἄρα κῦμα κατέσσυτο καλὰ ῥέεθρα.
αὐτὰρ ἐπεὶ Ξάνθοιο δάμη μένος, οἳ μὲν ἔπειτα
παυσάσθην· Ἥρη γὰρ ἐρύκακε χωομένη περ.

385—433. The gods themselves no longer refrain from the combat. Ares attacks Athene, who strikes him to the earth with a stone. Aphrodite raises Ares, but is herself thrown down by a blow from Athene.

Ἐν δ' ἄλλοισι θεοῖσιν ἔρις πέσε βεβριθυῖα, 385
ἀργαλέη· δίχα δέ σφιν ἐνὶ φρεσὶ θυμὸς ἄητο·
σὺν δ' ἔπεσον μεγάλῳ, πατάγῳ βράχε δ' εὐρεῖα χθών·
ἀμφὶ δὲ σάλπιγξεν μέγας οὐρανός. ἆϊε δὲ Ζεύς,
ἥμενος Οὐλύμπῳ· ἐγέλασσε δέ οἱ φίλον ἦτορ
γηθοσύνῃ, ὅθ' ὁρᾶτο θεοὺς ἔριδι ξυνιόντας. 390
ἔνθ' οἵγ' οὐκέτι δηρὸν ἀφέστασαν· ἦρχε γὰρ Ἄρης
ῥινοτόρος, καὶ πρῶτος Ἀθηναίῃ ἐπόρουσεν,
χάλκεον ἔγχος ἔχων, καὶ ὀνείδειον φάτο μῦθον·
Τίπτ' αὖτ', ὦ κυνάμυια, θεοὺς ἔριδι ξυνελαύνεις,
θάρσος ἄητον ἔχουσα, μέγας δέ σε θυμὸς ἀνῆκεν; 395
ἦ οὐ μέμνῃ, ὅτε Τυδείδην Διομήδε' ἀνῆκας
οὐτάμεναι; αὐτὴ δὲ πανόψιον ἔγχος ἑλοῦσα
ἰθὺς ἐμεῦ ὦσας, διὰ δὲ χρόα καλὸν ἔδαψας;

382. *ῥέεθρα*, the accus. after the intrans. *κατεσύτο*, which must be taken as equivalent to *κατέρρεε*.

383. *οἳ μὲν*. Scil. Hephæstos and Xanthus.

385. *βεβριθυῖα*, perf. part. fr. *βρίθω*, to be heavy, here = *βαρεῖα*.

388. *ἐσάλπιξεν*. Not to be explained of *thunder*, but of the heavens re-echoing with the sound of the trumpet. Comp. *Virg. Æn.* IX. 503:

"At tuba terribilem sonitum procul ære canoro
Increpuit, sequitur clamor, cœlumque remugit."

392. *ῥινοτόρος*, *piercing shields*. (*ῥινός*, *a skin, hide*; and *τορέω*, *to pierce*.)

394. *κυνάμυια*, written in prose *κυνόμυια*, lit. *a dog-fly*. (*κύων*, *κυνός*, *a dog*, and *μυῖα*, *a fly*.)

395. *ἄητος*, a word which only occurs in this place; Buttmann (*Lex.* sub. v.) says it expresses the idea of *greatness*, but of greatness represented in a poetical manner: he renders it *astonishing, terrible, prodigious*; and, comparing *αἰνός*, *αἴητος*, *ἀγητός*, suggests that *ἄω*, *αἴω*, *ἄζω*, *ἄγω*, were kindred roots implying *astonishment*. The common derivation is from *ἄημι*, *to blow*; hence *stormy*, and so *terrible*.

397. *πανόψιον*, Schol. *πανόρατον καὶ λαμπρόν*, *conspicuous to all, bright-beaming*.

τῷ σ' αὖ νῦν ὀΐω ἀποτισέμεν, ὅσσα μ' ἔοργας.
Ὣς εἰπὼν οὔτησε κατ' ἀσπίδα θυσσανόεσσαν,
σμερδαλέην, ἣν οὐδὲ Διὸς δάμνησι κεραυνός·
τῇ μιν Ἄρης οὔτησε μιαιφόνος ἔγχεϊ μακρῷ.
ἣ δ' ἀναχασσαμένη λίθον εἵλετο χειρὶ παχείῃ
κείμενον ἐν πεδίῳ, μέλανα, τρηχύν τε μέγαν τε,
τόν ῥ' ἄνδρες πρότεροι θέσαν ἔμμεναι οὖρον ἀρούρης·
τῷ βάλε θοῦρον Ἄρηα κατ' αὐχένα, λῦσε δὲ γυῖα.
ἑπτὰ δ' ἐπέσχε πέλεθρα πεσών, ἐκόνισε δὲ χαίτας·
τεύχεά τ' ἀμφαράβησε· γέλασσε δὲ Παλλὰς Ἀθήνη,
καί μιν ἐπευχομένη ἔπεα πτερόεντα προσηύδα·
Νηπύτι' οὐδέ νύ πώ περ ἐπεφράσω, ὅσσον ἀρείων
εὔχομ' ἐγὼν ἔμεναι, ὅτι μοι μένος ἰσοφαρίζεις.
οὕτω κεν τῆς μητρὸς ἐριννύας ἐξαποτίνοις,
ἥ τοι χωομένη κακὰ μήδεται, οὕνεκ' Ἀχαιοὺς
κάλλιπες, αὐτὰρ Τρωσὶν ὑπερφιάλοισιν ἀμύνεις.
Ὣς ἄρα φωνήσασα πάλιν τρέπεν ὄσσε φαεινώ.
τὸν δ' ἄγε χειρὸς ἑλοῦσα Διὸς θυγάτηρ Ἀφροδίτη

400. *ἀσπίδα θυσσανόεσσαν.* This was the Ægis, which is represented by Homer as a shield, made by Hephæstos (*Il.* 15, 310), and belonging peculiarly to Zeus, but borrowed by other deities, as by Athene, here, and *Il.* 2, 447, or by Apollo (*Il.* 15, 307, and 24, 20). The shield was of gorgeous workmanship, with the Gorgon's head, which struck all beholders with terror, fixed in the centre, and golden tassels, *θύσανοι*, fastened round the border. The deriv. of *αἰγίς* is probably from *ἄϊξ* = *ἄϊκη*, *impetus*, fr. *ἀΐσσω*, *to rush*. Later, however, the word was understood to be fr. *αἴξ*, *a goat*, (cf. *Herod.* IV. 189, where he says the Ægis of Athene was introduced from Libya,) and the Ægis was represented not as a shield, but as a breastplate covered with scales.

405. *οὖρον ἀρούρης* = *ὅρον ἀρούρης*. Comp. *Virg. Æn.* XII. 84:

"Nec plura effatus, saxum circumspicit ingens,
Saxum antiquum, ingens, campo quod forte jacebat,
Limes agro positus, litem ut discerneret arvis."

407. *πέλεθρον*, poet. for *πλέθρον*. In *length* the plethron was 100 feet: as a *square* measure, 100 feet each way, or an area of 10,000 square feet. It was, therefore, not so much as one-fourth of an English acre, the acre containing 43,560 square feet.

410. *ἐπεφράσω*, 2. sing. 1. aor. mid. fr. *ἐπιφράζω*, *to say in addition*; and in mid. voice, *to perceive, recognize.*

412. *μητρὸς ἐριννύας.* The *curses* or *maledictions* of your mother Here.

414. *κάλλιπες* = *κατέλιπες.*

πυκνὰ μάλα στενάχοντα· μόγις δ' ἐσαγείρετο θυμον.
τὴν δ' ὡς οὖν ἐνόησε θεὰ λευκώλενος Ἥρη,
αὐτίκ' Ἀθηναίην ἔπεα πτερόεντα προσηύδα·
Ὤ πόποι, αἰγιόχοιο Διὸς τέκος, Ἀτρυτώνη,
καὶ δ' αὖθ' ἡ κυνάμυια ἄγει βροτολοιγὸν Ἄρηα
δηΐου ἐκ πολέμοιο κατὰ κλόνον· ἀλλὰ μέτελθε.
Ὣς φάτ'· Ἀθηναίη δὲ μετέσσυτο, χαῖρε δὲ θυμῷ.
καί ῥ' ἐπιεισαμένη, πρὸς στήθεα χειρὶ παχείῃ
ἤλασε· τῆς δ' αὐτοῦ λύτο γούνατα καὶ φίλον ἦτορ.
τὼ μὲν ἄρ' ἄμφω κεῖντο ἐπὶ χθονὶ πουλυβοτείρῃ·
ἡ δ' ἄρ' ἐπευχομένη ἔπεα πτερόεντ' ἀγόρευεν·
Τοιοῦτοι νῦν πάντες, ὅσοι Τρώεσσιν ἀρωγοί,
εἶεν, ὅτ' Ἀργείοισι μαχοίατο θωρηκτῆσιν,
ὧδέ τε θαρσαλέοι καὶ τλήμονες, ὡς Ἀφροδίτη
ἦλθεν Ἄρει ἐπίκουρος, ἐμῷ μένει ἀντιόωσα·
τῷ κεν δὴ πάλαι ἄμμες ἐπαυσάμεθα πτολέμοιο,
Ἰλίου ἐκπέρσαντες ἐϋκτίμενον πτολίεθρον.
Ὣς φάτο· μείδησεν δὲ θεὰ λευκώλενος Ἥρη.

435—514. Poseidon challenges Apollo, who, out of respect to his uncle, declines the combat. Artemis reproaches her brother with cowardice, and is herself chastised by Here. Hermes yields to Latona, who then accompanies her daughter to Olympus.

αὐτὰρ Ἀπόλλωνα προσέφη κρείων Ἐνοσίχθων·
Φοῖβε, τίη δὴ νῶϊ διέσταμεν; οὐδὲ ἔοικεν,
ἀρξάντων ἑτέρων· τὸ μὲν αἴσχιον, αἴ κ' ἀμαχητὶ
ἴομεν Οὔλυμπόνδε, Διὸς ποτὶ χαλκοβατὲς δῶ.
ἄρχε· σὺ γὰρ γενεῇφι νεώτερος· οὐ γὰρ ἔμοιγε
καλόν, ἐπεὶ πρότερος γενόμην, καὶ πλείονα οἶδα.
νηπύτι', ὡς ἄνοον κραδίην ἔχες· οὐδέ νυ τῶνπερ

420. Ἀτρυτώνη, *The unwearied one.* Lengthened from ἀτρύτη; from α priv. and τρύω = τείρω, tero.

424. ἐπιεισαμένη, 1. aor. part. mid. fr. ἔπειμι, *to come near.*

429. μαχοίατο = μαχοίντο. The *optative* is used in its secondary force of an *indefinite possibility*, or *uncertainty*, when the clause in which it stands forms part of a wish. Cf. *Jelf's Gk. Gram.* § 844, *b.*

437. τὸ μὲν ἄισχιον, Scil. εἴη.

μέμνηαι, ὅσα δὴ πάθομεν κακὰ Ἴλιον ἀμφὶ
μοῦνοι νῶϊ θεῶν, ὅτ' ἀγήνορι Λαομέδοντι
πὰρ Διὸς ἐλθόντες θητεύσαμεν εἰς ἐνιαυτὸν
μισθῷ ἔπι ῥητῷ· ὁ δὲ σημαίνων ἐπέτελλεν. 445
ἦτοι ἐγὼ Τρώεσσι πόλιν πέρι τεῖχος ἔδειμα,
εὐρύ τε καὶ μάλα καλόν, ἵν' ἄῤῥηκτος πόλις εἴη·
Φοῖβε, σὺ δ' εἰλίποδας ἕλικας βοῦς βουκολέεσκες
Ἴδης ἐν κνημοῖσι πολυπτύχου ὑληέσσης.
ἀλλ' ὅτε δὴ μισθοῖο τέλος πολυγηθέες Ὧραι 450
ἐξέφερον, τότε νῶϊ βιήσατο μισθὸν ἅπαντα
Λαομέδων ἔκπαγλος, ἀπειλήσας δ' ἀπέπεμπεν.
σοὶ μὲν ὅγ' ἠπείλησε πόδας καὶ χεῖρας ὕπερθεν
δήσειν, καὶ περάαν νήσων ἔπι τηλεδαπάων·
στεῦτο δ' ὅγ' ἀμφοτέρων ἀποκόψειν οὔατα χαλκῷ. 455
νῶϊ δέ τ' ἄψορῥοι κίομεν κεκοτηότι θυμῷ,
μισθοῦ χωόμενοι, τὸν ὑποστὰς οὐκ ἐτέλεσσεν.
τοῦ δὴ νῦν λαοῖσι φέρεις χάριν· οὐδὲ μεθ' ἡμέων
πειρᾷ, ὥς κε Τρῶες ὑπερφίαλοι ἀπόλωνται
πρόχνυ κακῶς σὺν παισὶ καὶ αἰδοίης ἀλόχοισιν. 460
Τὸν δ' αὖτε προσέειπεν ἄναξ ἑκάεργος Ἀπόλλων·
Ἐννοσίγαι', οὐκ ἄν με σαόφρονα μυθήσαιο

444. πὰρ Διὸς. *From Zeus*, i. e. *at the command of Zeus*. Homer does not state the exact reason of this banishment, but mentions (*Il.* 1, 400) that Here, Poseidon, and Pallas Athene, (or Phœbus Apollo, according to another reading) had conspired to bind Zeus; and this punishment may have been inflicted in consequence of that rebellion.

445. σημαίνων, *pointing out what was to be done.*

446. ἦτοι, an *affirmative* particle, (ἤ expressing assurance, *sanè*, and the restrictive particle, τοί, *aliquo modo*,) *in truth.*

446. ἐγὼ ἔδειμα. Homer says (*Il.* 7, 454) that Phœbus Apollo helped Poseidon to build the walls of Troy.

451. βιήσατο νῶϊ μισθόν. The verb βιάζω, *to do violence*, usually takes only an accus. of the *patient*, but here a second accus. of the *thing*, as if βιᾶσθαι' τί τινα = ἀφαιρεῖθαί τί τινα, privare aliquem aliquâ re.

454. περάαν, *to carry over for sale, to sell.* Cf. above, *note* to line 40.

455. ἀποκόψειν. Spitzner reads ἀπολεψέμεν, from ἀπολέπω, *to peel off*, as bark from a tree.

456. κεκοτηότι, perf. part. fr. κοτέω, *to be angry at.*

457. μισθοῦ. Genitive of *cause.*

460. πρόχνυ (πρό, γόνυ), *on the knee*, and so, *brought low.*

ἔμμεναι, εἰ δὴ σοίγε βροτῶν ἕνεκα πτολεμίζω,
δειλῶν, οἳ φύλλοισιν ἐοικότες ἄλλοτε μέν τε
ζαφλεγέες τελέθουσιν, ἀρούρης καρπὸν ἔδοντες,
ἄλλοτε δὲ φθινύθουσιν ἀκήριοι. ἀλλὰ τάχιστα
παυσώμεσθα μάχης· οἳ δ' αὐτοὶ δηριάσθων.
Ὣς ἄρα φωνήσας πάλιν ἑτράπετ'· αἴδετο γάρ ῥα
πατροκασιγνήτοιο μιγήμεναι ἐν παλάμῃσιν.
τὸν δὲ κασιγνήτη μάλα νείκεσε, πότνια θηρῶν·
[Ἄρτεμις ἀγροτέρη, καὶ ὀνείδειον φάτο μῦθον·]
Φεύγεις δή, Ἑκάεργε, Ποσειδάωνι δὲ νίκην
πᾶσαν ἐπέτρεψας, μέλεον δέ οἱ εὖχος ἔδωκας;
νηπύτιε, τί νυ τόξον ἔχεις ἀνεμώλιον αὔτως;
μή σευ νῦν ἔτι πατρὸς ἐνὶ μεγάροισιν ἀκούσω
εὐχομένου, ὡς τὸ πρὶν ἐν ἀθανάτοισι θεοῖσιν,
ἄντα Ποσειδάωνος ἐναντίβιον πολεμίζειν.
Ὣς φάτο· τὴν δ' οὔτι προσέφη ἑκάεργος Ἀπόλλων.
ἀλλὰ χολωσαμένη Διὸς αἰδοίη παράκοιτις·
[νείκεσεν Ἰοχέαιραν ὀνειδείοις ἐπέεσσιν·]
Πῶς δὲ σὺ νῦν μέμονας, κύον ἀδδεές, ἀντί' ἐμεῖο
στήσεσθαι; χαλεπή τοι ἐγὼ μένος ἀντιφέρεσθαι,
τοξοφόρῳ περ ἐούσῃ· ἐπεί σε λέοντα γυναιξὶν
Ζεὺς θῆκεν, καὶ ἔδωκε κατακτάμεν, ἥν κ' ἐθέλῃσθα.
ἦτοι βέλτερόν ἐστι κατ' οὔρεα θῆρας ἐναίρειν,
ἀγροτέρας τ' ἐλάφους, ἢ κρείσσοσιν ἶφι μάχεσθαι.
εἰ δ' ἐθέλεις πολέμοιο δαήμεναι· ὄφρ' εὖ εἰδῇς,
ὅσσον φερτέρη εἶμ', ὅτι μοι μένος ἀντιφερίζεις.

469. *μιγήμεναι ἐν παλάμῃσιν.* The more usual expression is *μιγῆναι τινι ἐν μάχῃ.*

470. *πότνια*, not an adj. but probably the fem. form of *πόσις*, *lord*, i. e. *husband*, as *δέσποινα* of *δεσπότης*.

473. *μέλεον*=*μάταιον*, Schol. To be taken as an adv., "*In vain*, i. e. *foolishly gave him the object of his desire*:" rather than as an adj. agreeing with *εὖχος*, "*gave him groundless glory, i. e.* easily obtained without a contest."

482. *χαλεπή τοι ἀντιφέρεσθαι.* This phrase is equivalent to *χαλεπόν σοι ἔσται, ἀντιφέρεσθαι μένος ἐμοί.*

483. *λέοντα.* The form *λέαινα* nowhere occurs in Homer.

485. *βέλτερον ἐστι*, Scil. *σοί*. *Better 'tis for thee.*

Ἦ ῥα, καὶ ἀμφοτέρας ἐπὶ καρπῷ χεῖρας ἔμαρπτεν
σκαιῇ, δεξιτερῇ δ' ἄρ' ἀπ' ὤμων αἶνυτο τόξα·
αὐτοῖσιν δ' ἄρ' ἔθεινε παρ' οὔατα μειδιόωσα
ἐντροπαλιζομένην· ταχέες δ' ἔκπιπτον ὀϊστοί.
δακρυόεσσα δ' ὕπαιθα θεὰ φύγεν ὥστε πέλεια,
ἥ ῥά θ' ὑπ' ἴρηκος κοίλην εἰσέπτατο πέτρην,
χηραμόν· οὐδ' ἄρα τῇγε ἀλώμεναι αἴσιμον ἦεν·
ὣς ἡ δακρυόεσσα φύγεν, λίπε δ' αὐτόθι τόξα.
Λητὼ δὲ προσέειπε διάκτορος Ἀργειφόντης·
Λητοῖ, ἐγὼ δέ τοι οὔτι μαχήσομαι· ἀργαλέον δὲ
πληκτίζεσθ' ἀλόχοισι Διὸς νεφεληγερέταο·
ἀλλὰ μάλα πρόφρασσα μετ' ἀθανάτοισι θεοῖσιν
εὔχεσθαι ἐμὲ νικῆσαι κρατερῇφι βίῃφιν.
Ὣς ἄρ' ἔφη· Λητὼ δὲ συναίνυτο καμπύλα τόξα,

487. πολέμοιο, a *partitive* genitive: *If you wish to learn something of war, anything of war.* The conclusion is not expressed, but may easily be supplied from the context, as ἄγε μάχου, *come on and fight.* For this ellipse of apodosis, cf. *Jelf's Gk. Gram.* § 860. 3. *c.*

488. ὅτι, quandoquidem.

495. χηραμός, *a cleft*, fr. *χάω, χαίνω, *to gape.*

495. ἀλώμεναι, for ἁλῶναι, 2. aor. infin. fr. ἁλίσκομαι. Fut. ἁλώσομαι, 2. aor. (with passive sense in the active form) ἧλων, Attic ἐάλων.

497. διάκτορος, not to be derived, according to Buttmann, from διάγω, though this in the sense of *transporting the souls of the dead* would give a meaning proper enough: but he rather takes the word as = δίακονος, (having reference to the *principal* office of Hermes as the herald of the deities,) and says that διάκτορος from the verbal adj. διάκτωρ, like διάκονος from διάκων, came from διᾶκω or διήκω, identical with διώκω in its intrans. sense, *to run.* Hence *the runner*, whence *a messenger, a servant.*

497. Ἀργειφόντης = Ἀργοφονευτής, *the slayer of Argus.* Argus Panoptes, the possessor of a hundred eyes, of which some were always awake, was appointed by Here the watcher of the metamorphosed Io; Hermes was commanded by Zeus to carry off the heifer Io, and having by means of his pipe lulled Argus to sleep, he then cut off his head. The legend is told at length by Ovid, *Metam.* 1, 601, &c.

499. ἀλόχοισι, dat. incommodi, the verb πληκτίζομαι (fr. πλήκτης, πλήσσω), *to beat, fight*, expressing the notion of the speaker's wishing for the other person's harm.

500. πρόφρασσα, Epic fem. from πρόφρων (προ, and φρήν, the mind), *well disposed, gracious.* It occurs *Il.* x. 290, πρόφρασσα παρέστης, where the meaning, *kindly-disposed*, suits well enough: but here it seems to mean rather *being very confident*, and has been explained as = προφράζουσα, from προφραζω, *to speak out boldly.*

501. εὔχεσθαι, infin. for imperative.

πεπτεῶτ' ἄλλυδις ἄλλα μετὰ στροφάλιγγι κονίης.
ἡ μὲν τόξα λαβοῦσα πάλιν κίε θυγατέρος ἧς.
ἡ δ' ἄρ' Ὄλυμπον ἵκανε, Διὸς ποτὶ χαλκοβατὲς δῶ· 505
δακρυόεσσα δὲ πατρὸς ἐφέζετο γούνασι κούρη,
ἀμφὶ δ' ἄρ' ἀμβρόσιος ἑανὸς τρέμε· τὴν δὲ προτὶ οἱ
εἶλε πατὴρ Κρονίδης, καὶ ἀνείρετο, ἡδὺ γελάσσας·
Τίς νύ σε τοιάδ' ἔρεξε, φίλον τέκος Οὐρανιώνων;
[μαψιδίως, ὡσεί τι κακὸν ῥέζουσαν ἐνωπῇ;] 510
Τὸν δ' αὖτε προσέειπεν ἐϋστέφανος Κελαδεινή·
σή μ' ἄλοχος στυφέλιξε, πάτερ λευκώλενος Ἥρη,
ἐξ ἧς ἀθανάτοισιν ἔρις καὶ νεῖκος ἐφῆπται.
Ὣς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον.

515—548. All the Gods, with the exception of Apollo, return to Olympus. Achilles pursues the Trojans with great slaughter. Priam orders the gates of Troy to be opened to admit the fugitives.

αὐτὰρ Ἀπόλλων Φοῖβος ἐδύσετο Ἴλιον ἱρήν· 515
μέμβλετο γάρ οἱ τεῖχος ἐϋδμήτοιο πόληος,
μὴ Δαναοὶ πέρσειαν ὑπέρμορον ἤματι κείνῳ.
οἱ δ' ἄλλοι πρὸς Ὄλυμπον ἴσαν θεοὶ αἰὲν ἐόντες,
οἱ μὲν χωόμενοι, οἱ δὲ μέγα κυδιόωντες·

503. πεπτεώς, as dissyll., the Epic form of the part. of the perf. πέπτωκα, from πίπτω: the Attic part. is πεπτώς.

504. θυγατέρος ἧς. The gen. to be joined either to πάλιν, or to the words πάλιν κίε, "*went-after* her daughter."

507. ἑανός, *a garment*. Since in the *Il.* ἑανός occurs five times as a subst. with the α in each case short, five times as an adj. with the α as often long, Buttmann (*Lex.* sub. v.) would derive the subst. ἑᾶνος from ἕω, ἕννυμι, *to put on*; but the adj. ἑᾶνος from some other root, (ἑάω perhaps had originally the signification of *to yield*,) and would assign to it the meaning *yielding, flexible, soft.*

507. προτὶ οἱ εἶλε, *i. e.* πρὸς ἑαυτῷ, *he drew her towards himself.*

511. Κελαδεινή, (fr. κέλαδος, *the din*, as of *battle*, of the *chase*,) *joining in the cry of the chase.*

513. ἐφῆπται, perf. pass. fr. ἐφάπτω, *to attach to*; hence used in the pass. with the meaning of *hanging over, impending, menacing*, like imminere.

516. μέμβλετο, for ἐμεμέλητο, 3. sing. plusq. perf. pass., with signif. of imperf., from μέλω, *to be an object of concern.*

519. χωόμενοι, the Schol. explains this as = συγχεόμενοι, *confusi*, in opposition to κυδιόωντες; but it is better to take it in its ordinary meaning *indignantes*, wroth at their defeat.

κὰδ δ' ἶζον πὰρ Ζηνὶ κελαινεφεῖ. αὐτὰρ Ἀχιλλεὺς
Τρῶας ὁμῶς αὐτούς τ' ὄλεκεν καὶ μώνυχας ἵππους.
ὡς δ' ὅτε καπνὸς ἰὼν εἰς οὐρανὸν εὐρὺν ἵκηται
ἄστεος αἰθομένοιο, θεῶν δέ ἑ μῆνις ἀνῆκεν·
πᾶσι δ' ἔθηκε πόνον, πολλοῖσι δὲ κήδε' ἐφῆκεν·
ὣς Ἀχιλεὺς Τρώεσσι πόνον καὶ κήδε' ἔθηκεν.

Ἑστήκει δ' ὁ γέρων Πρίαμος θείου ἐπὶ πύργου,
ἐς δ' ἐνόησ' Ἀχιλῆα πελώριον· αὐτὰρ ὑπ' αὐτοῦ
Τρῶες ἄφαρ κλονέοντο πεφυζότες, οὐδέ τις ἀλκὴ
γίγνεθ'· ὃ δ' οἰμώξας ἀπὸ πύργου βαῖνε χαμᾶζε,
ὀτρυνέων παρὰ τεῖχος ἀγακλειτοὺς πυλαωρούς·

Πεπταμένας ἐν χερσὶ πύλας ἔχετ', εἰσόκε λαοὶ
ἔλθωσι προτὶ ἄστυ πεφυζότες· ἦ γὰρ Ἀχιλλεὺς
ἐγγὺς ὅδε κλονέων· νῦν οἵω λοίγι' ἔσεσθαι.
αὐτὰρ ἐπεί κ' ἐς τεῖχος ἀναπνεύσωσιν ἀλέντες,
αὖτις ἐπανθέμεναι σανίδας πυκινῶς ἀραρυίας·
δείδια γὰρ, μὴ οὖλος ἀνὴρ ἐς τεῖχος ἅληται.

523. ἀνῆκεν (fr. ἀνίημι), Schol. ἀνῆγειρε, incitat. Scil. vehemente vento exorto.

526. θείου = θεοδμήτου.

528. ἄφαρ, *immediately, continuously*: probably not to be derived from ἅπτω, *to fasten on*; but from ἀπὸ and ἄρα, which latter particle denoting the rapid development of events, (see *note* to Bk. 20, line 15,) has the notion of quickness, *so soon, so forth*.

528. πεφυζότες, see *note* to line 6 of this Book.

531. πεπταμένας, perf. part. pass. (πέπταμαι, being the sync. form of πεπέτασμαι) from πετάννυμι, to spread wide.

533. ὅδε, δεικτικῶς, *i. e.* used to express that the speaker is *pointing* to the person alluded to.

534. ἀλέντες, part. of ἐάλην, 2. aor. pass. fr. εἴλω, or εἰλέω, *to thrust, press together*: and in pass. to be *closely crowded together*.

535. ἐπανθέμεναι = ἐπαναθεῖναι, (infin. for imperat.) here used like ἐπιθεῖναι (*Il.* 5. 751), *to put to, to shut*.

536. οὖλος. Buttmann (*Lex.* sub. v.) assumes three roots for the different meanings of this disputed word: (1) εἴλειν, *to compress*: hence of *wool, matted*; of *thick curly hair*: (2) ὀλεῖν, ὀλλυμι, when the word has the meaning *bad, horrid*, and is applied to *Mars*, as here to *Achilles*, to a *dream*, to the *cry of starlings*: (3) οὖλος = ὅλος, *whole*, when applied to *a loaf*, to *a month*. By others it is questioned whether οὖλος = οὐλοός = ὀλοός, *destructive*, be not an inadmissible explanation; and they would give it here with the meaning of *mighty*, *i. e.* with *entire* force, and so refer the word wholly to one root, ὅλος.

536. ἅλλομαι, *to leap*, forms a 2. aor. mid. ἠλόμην, from which is regularly formed the conjunct. ἅληται.

Ὣς ἔφαθ' · οἱ δ' ἄνεσάν τε πύλας, καὶ ἀπῶσαν ὀχῆας ·
αἳ δὲ πετασθεῖσαι τεῦξαν φάος. αὐτὰρ Ἀπόλλων
ἀντίος ἐξέθορε, Τρώων ἵνα λοιγὸν ἀλάλκοι.
οἳ δ' ἰθὺς πόλιος καὶ τείχεος ὑψηλοῖο
δίψῃ καρχαλέοι, κεκονιμένοι, ἐκ πεδίοιο
φεῦγον · ὁ δὲ σφεδανὸν ἔφεπ' ἔγχεϊ · λύσσα δέ οἱ κῆρ
αἰὲν ἔχε κρατερή, μενέαινε δὲ κῦδος ἀρέσθαι.

544—611. To secure the retreat of the Trojans, Apollo incites Agenor to fight with Achilles; he then withdraws Agenor from the combat, and himself assumes his form, and by a pretended flight draws away Achilles to some distance from the walls.

Ἔνθα κεν ὑψίπυλον Τροίην ἕλον υἷες Ἀχαιῶν,
εἰ μὴ Ἀπόλλων Φοῖβος Ἀγήνορα δῖον ἀνῆκεν,
φῶτ', Ἀντήνορος υἱὸν ἀμύμονά τε κρατερόν τε.
ἐν μέν οἱ κραδίῃ θάρσος βάλε, πὰρ δέ οἱ αὐτὸς
ἔστη, ὅπως θανάτοιο βαρείας Κῆρας ἀλάλκοι,
φηγῷ κεκλιμένος · κεκάλυπτο δ' ἄρ' ἠέρι πολλῇ.
αὐτὰρ ὅγ' ὡς ἐνόησεν Ἀχιλλῆα πτολίπορθον,
ἔστη, πολλὰ δέ οἱ κραδίη πόρφυρε μένοντι ·
ὀχθήσας δ' ἄρα εἶπε πρὸς ὃν μεγαλήτορα θυμόν ·
Ὤ μοι ἐγών, εἰ μέν κεν ὑπὸ κρατεροῦ Ἀχιλῆος
φεύγω, τῇπερ οἱ ἄλλοι ἀτυζόμενοι κλονέονται,
αἱρήσει με καὶ ὥς, καὶ ἀνάλκιδα δειροτομήσει.
εἰ δ' ἂν ἐγὼ τούτους μὲν ὑποκλονέεσθαι ἐάσω

537. ἄνεσαν, 3. plu. 2. aor. fr. ἀνίημι, laxo, to undo, *i. e.* to open.

538. φάος = σωτηρίαν.

542. σφεδανός, an old form of σφοδρός, *violent.*

546. φῶτα = ἥρωα, *a distinguished man.*

548. θανάτοιο Κῆρας, *the fates of death, i. e.* the goddesses of death, whose mission it was to bring particular forms of death. The reading θανάτοιο χεῖρας, whereby Death is personified, contrary to Homer's usual method of speaking, is to be rejected.

551. πολλὰ δέ οἱ κραδίη πόρφυρε, multa agitabat animus. πορφύρω is *to grow dark;* but it seems best to take it here in a transitive sense, *his heart agitated many plans, revolved a sea of doubts.* Cf. *Lucret.* Bk. VI. 33: Volvere curarum tristes in pectore fluctus.

Πηλείδη 'Αχιλῆϊ, ποσὶν δ' ἀπὸ τείχεος ἄλλῃ
φεύγω πρὸς πεδίον 'Ιλήϊον, ὄφρ' ἂν ἵκωμαι
Ἴδης τε κνημούς, κατά τε ῥωπήϊα δύω·
ἐσπέριος δ' ἂν ἔπειτα λοεσσάμενος ποταμοῖο,
ἱδρῷ ἀποψυχθείς, ποτὶ Ἴλιον ἀπονεοίμην.
ἀλλὰ τίη μοι ταῦτα φίλος διελέξατο θυμός;
μή μ' ἀπαειρόμενον πόλιος πεδίονδε νοήσῃ,
καί με μεταΐξας μάρψῃ ταχέεσσι πόδεσσιν·
οὐκέτ' ἔπειτ' ἔσται θάνατον καὶ Κῆρας ἀλύξαι·
λίην γὰρ κρατερὸς περὶ πάντων ἔστ' ἀνθρώπων.
εἰ δέ κέν οἱ προπάροιθε πόλιος κατεναντίον ἔλθω·
καὶ γάρ θην τούτῳ τρωτὸς χρὼς ὀξέϊ χαλκῷ,
ἐν δὲ ἓα ψυχή, θνητὸν δέ ἔ φασ' ἄνθρωποι
[ἔμμεναι· αὐτάρ οἱ Κρονίδης Ζεὺς κῦδος ὀπάζει.]
Ὣς εἰπὼν 'Αχιλῆα ἀλεὶς μένεν· ἐν δέ οἱ ἦτορ
ἄλκιμον ὡρμᾶτο πτολεμίζειν ἠδὲ μάχεσθαι.
ἠΰτε πάρδαλις εἶσι βαθείης ἐκ ξυλόχοιο
ἀνδρὸς θηρητῆρος ἐναντίον, οὐδέ τι θυμῷ
ταρβεῖ, οὐδὲ φοβεῖται, ἐπεί κεν ὑλαγμὸν ἀκούσῃ·
εἴπερ γὰρ φθάμενός μιν ἢ οὐτάσῃ, ἠὲ βάλῃσιν,
ἀλλά τε καὶ περὶ δουρὶ πεπαρμένη οὐκ ἀπολήγει

559. *κατά τε ῥωπήϊα δύω=καταδυώ τε ῥωπήϊα, I envelope (myself) in the brushwood.* *δύω* and *καταδύω* have the trans. meaning, *to envelope in;* while the middle *δύομαι* and the form *δύνω* are intrans., *to go under, sink.*

560. *ποταμοῖο.* The gen. of *place,* within the limits of which the action spoken of takes place.

561. *ἱδρῷ ἀποψυχθείς, cooled from sweat.* The accus. *ἱδρῷ* (Epic for *ἱδρῶτα*) after the pass. verb, is governed of the idea involved in the word. Cf. Shilleto's *Demosth. de falsa Leg.* § 249, *ἐκτρέπεταί με,* "turns out of my way, avoids me."

567. *εἰδέ....ἅλθω,* the sense of the omitted second member of the sentence may be supplied from the context. *If in front of the city I attacked him boldly,* (possibly I might kill him;) *for,* &c.

568. *θην.* A collat. form of *δή,* though less strong than it; in Homer always as an enclitic, and with an *ironical* meaning.

568. *τρωτός.* The legend that Achilles had been rendered invulnerable, with the exception of his heel, by having been plunged into the Styx, was unknown to Homer.

571. *ἀλεὶς, Having collected himself.* Cf. *note* at Bk. 20, 168.

577. *ἀλλά τε,* tamen.

577. *πεπαρμένη, pierced,* perf. part.

ἀλκῆς, πρίν γ' ἠὲ ξυμβλήμεναι ἠὲ δαμῆναι·
ὣς Ἀντήνορος υἱὸς ἀγαυοῦ, δῖος Ἀγήνωρ,
οὐκ ἔθελεν φεύγειν, πρὶν πειρήσαιτ' Ἀχιλῆος·
ἀλλ' ὅγ' ἄρ' ἀσπίδα μὲν πρόσθ' ἔσχετο πάντοσ' ἐΐσην,
ἐγχείῃ δ' αὐτοῖο τιτύσκετο, καὶ μέγ' ἀΰτει·
Ἦ δή που μάλ' ἔολπας ἐνὶ φρεσί, φαίδιμ' Ἀχιλλεῦ,
ἤματι τῷδε πόλιν πέρσειν Τρώων ἀγερώχων.
νηπύτι', ἦ τ' ἔτι πολλὰ τετεύξεται ἄλγε' ἐπ' αὐτῇ.
ἐν γάρ οἱ πολέες τε καὶ ἄλκιμοι ἀνέρες εἰμέν,
οἵ κε πρόσθε φίλων τοκέων, ἀλόχων τε καὶ υἱῶν,
Ἴλιον εἰρυόμεσθα· σὺ δ' ἐνθάδε πότμον ἐφέψεις,
ὦδ' ἔκπαγλος ἐὼν καὶ θαρσαλέος πολεμιστής.
Ἦ ῥα, καὶ ὀξὺν ἄκοντα βαρείης χειρὸς ἀφῆκεν·
καί ῥ' ἔβαλε κνήμην ὑπὸ γούνατος, οὐδ' ἀφάμαρτεν.
ἀμφὶ δέ μιν κνημὶς νεοτεύκτου κασσιτέροιο
σμερδαλέον κονάβησε· πάλιν δ' ἀπὸ χαλκὸς ὄρουσεν
βλημένου, οὐδ' ἐπέρησε· θεοῦ δ' ἠρύκακε δῶρα.
Πηλείδης δ' ὡρμήσατ' Ἀγήνορος ἀντιθέοιο
δεύτερος· οὐδέ τ' ἔασεν Ἀπόλλων κῦδος ἀρέσθαι,
ἀλλά μιν ἐξήρπαξε, κάλυψε δ' ἄρ' ἠέρι πολλῇ,
ἠσύχιον δ' ἄρα μιν πολέμου ἐκ πέμπε νέεσθαι.
αὐτὰρ ὃ Πηλείωνα δόλῳ ἀποέργαθε λαοῦ.
αὐτῷ γὰρ Ἑκάεργος, Ἀγήνορι πάντα ἐοικώς,
ἔστη πρόσθε ποδῶν· ὃ δ' ἐπέσσυτο ποσσὶ διώκειν.

pass. from πείρω, fut. περῶ, 2. aor. ἔπαρον, perf. pass. πέπαρμαι.

578. ξυμβλήμεναι = συμβαλῆναι, in the intrans. signif. *to engage*.

582. τιτύσκομαι, when it is = τυγχάνω, in the sense *to aim at*, takes a *gen.* of the object aimed at.

584. ἀγέρωχος, a word applied by Homer to warriors, and by him always used in a good sense, *high-minded*, though by later writers in a bad sense, *wild, haughty*. Buttmann (*Lex.* sub. v.) says he has no better derivation to offer than the doubtful one of the Gramm. γεραόχος, *honourable*, with α intensive or redundant.

595. Ἀγήνορος. The gen. follows after verbs which signify a rapid motion after some object, and are thence applied to the striving after the object.

600. αὐτῷ—ἔστη, *stood up against him*, implying hostility, dat. incommodi.

ἕως ὃ τὸν πεδίοιο διώκετο πυροφόροιο,
τρέψας πὰρ ποταμὸν βαθυδινήεντα Σκάμανδρον,
τυτθὸν ὑπεκπροθέοντα· δόλῳ δ' ἄρ' ἔθελγεν Ἀπόλλων,
ὡς αἰεὶ ἔλποιτο κιχήσεσθαι ποσὶν οἷσιν·
τόφρ' ἄλλοι Τρῶες πεφοβημένοι ἦλθον ὁμίλῳ
ἀσπάσιοι προτὶ ἄστυ· πόλις δ' ἔμπλητο ἀλέντων.
οὐδ' ἄρα τοίγ' ἔτλαν πόλιος καὶ τείχεος ἐκτὸς
μεῖναι ἔτ' ἀλλήλους, καὶ γνώμεναι, ὅς τε πεφεύγοι,
ὅς τ' ἔθαν' ἐν πολέμῳ· ἀλλ' ἐσσυμένως ἐσέχυντο
ἐς πόλιν, ὄντινα τῶνγε πόδες καὶ γοῦνα σαώσαι.

602. διώκετο, the middle has here the signif. of the active, *chased him over the plain.*

606. τόφρα answers to ἕως in line 602.

609. μεῖναι, here trans., like manere for expectare, *to wait for one another.*

611. σαώσαι, 3. sing. opt. agreeing with the latter of the two nominatives, *viz.* the neut. plu. γοῦνα, "*might preserve.*" This is Spitzner's reading instead of the ordinary σάωσαν, *preserved.*

ΙΛΙΑΔΟΣ Χ.

Ἕκτορος ἀναίρεσις.

1—24. By Apollo's aid the Trojans get safely within the town: Hector alone remains outside the gate, and awaits Achilles.

Ὣς οἳ μὲν κατὰ ἄστυ πεφυζότες, ἠΰτε νεβροί,
ἱδρῷ ἀπεψύχοντο, πίον τ', ἀκέοντό, τε δίψαν,
κεκλιμένοι καλῇσιν ἐπάλξεσιν· αὐτὰρ Ἀχαιοὶ
τείχεος ἆσσον ἴσαν σάκε' ὤμοισι κλίναντες.
Ἕκτορα δ' αὐτοῦ μεῖναι ὁλοιὴ Μοῖρ' ἐπέδησεν,
Ἰλίου προπάροιθε πυλάων τε Σκαιάων.
αὐτὰρ Πηλείωνα προσηύδα Φοῖβος Ἀπόλλων·
Τίπτε με, Πηλέος υἱέ, ποσὶν ταχέεσσι διώκεις,
αὐτὸς θνητὸς ἐὼν θεὸν ἄμβροτον; οὐδέ νύ πώ με
ἔγνως, ὡς θεός εἰμι, σὺ δ' ἀσπερχὲς μενεαίνεις.
ἦ νύ τοι οὔτι μέλει Τρώων πόνος, οὓς ἐφόβησας,
οἳ δή τοι εἰς ἄστυ ἄλεν, σὺ δὲ δεῦρο λιάσθης.

3. κεκλιμένοι, *leaning* (from weariness) *on the battlements.*

5. ὁλοιή, instead of the common ὀλοή.

5. πεδάω (πέδη, *a fetter*), *to bind in fetters*, a strong word used by Homer to show the impossibility of escaping the decrees of overruling Fate.

6. Σκαιάων. The Scæan gates (called Δαρδάνιαι πύλαι below, at line 194), were on the side of Troy nearest to the Greek camp. The name was probably from their facing westward, (σκαιός, *on the left*; hence *western*, because the Greek auspex facing northward, had the west on his left.)

10. μενεαίνω (μένος, might), *to long for, be bent upon a thing*; generally with gen., here absol.

12. ἄλεν for ἄλγησαν, *were huddled together*, 2. aor. fr. εἴλω. Cf. *note* to Book 20, 168.

οὐ μέν με κτενέεις, ἐπεὶ οὔτοι μόρσιμός εἰμι.
Τὸν δὲ μέγ' ὀχθήσας προσέφη πόδας ὠκὺς Ἀχιλλεύς·
ἔβλαψάς μ' Ἑκάεργε, θεῶν ὀλοώτατε πάντων,
ἐνθάδε νῦν τρέψας ἀπὸ τείχεος· ἦ κ' ἔτι πολλοὶ
γαῖαν ὀδὰξ εἷλον, πρὶν Ἴλιον εἰσαφικέσθαι.
νῦν δ' ἐμὲ μὲν μέγα κῦδος ἀφείλεο, τοὺς δ' ἐσάωσας
ῥηϊδίως, ἐπεὶ οὔτι τίσιν γ' ἔδδεισας ὀπίσσω.
ἦ σ' ἂν τισαίμην, εἴ μοι δύναμίς γε παρείη.
Ὣς εἰπὼν προτὶ ἄστυ μέγα φρονέων ἐβεβήκει,
σευάμενος, ὥσθ' ἵππος ἀεθλοφόρος σὺν ὄχεσφιν,
ὅς ῥά τε ῥεῖα θέῃσι τιταινόμενος πεδίοιο·
ὣς Ἀχιλεὺς λαιψηρὰ πόδας καὶ γούνατ' ἐνώμα.

25—89. Priam perceives Achilles and calls to Hector; but he is not to be persuaded, either by his father's prayers or his mother's wailings, to retire.

Τὸν δ' ὁ γέρων Πρίαμος πρῶτος ἴδεν ὀφθαλμοῖσιν,
παμφαίνονθ', ὥστ' ἀστέρ', ἐπεσσύμενον πεδίοιο,
ὅς ῥά τ' ὀπώρης εἶσιν· ἀρίζηλοι δέ οἱ αὐγαὶ
φαίνονται πολλοῖσι μετ' ἄστρασι νυκτὸς ἀμολγῷ·
ὅντε κύν' Ὠρίωνος ἐπίκλησιν καλέουσιν·
λαμπρότατος μὲν ὅδ' ἐστί, κακὸν δέ τε σῆμα τέτυκται,

13. μόρσιμος (μόρος, fate) here = θνητός, *destined to die*, i. e. *mortal*.
15. ἔβλαψας = ἔβλαψας φρένας, *you have beguiled, deceived me*. (Comp. δόλῳ ἔθελγεν, 20, 604.)
22. ἀεθλοφόρος = ἀθλοφόρος, *bearing off the prize* (ἆθλον), *i. e.* running in the race so as to win the prize.
27. ὀπώρης, gen. of time. εἶσιν = ἀνατέλλει; and the expression is used to define the exact star meant, by mentioning the time of its rising.
27. ἀρίζηλος = ἀρίδηλος, *very distinct*. Buttmann (cf. *Lex.* v. ἀΐδηλος) says that δῆλος was an abbreviation of ἰδηλός: whence the compound was ἀρι-ἰδηλος, from which the second ι disappeared, and the digamma remaining before the δ, made the preceding syllable long: hence ἀρίζηλος.
28. νυκτὸς ἀμολγῷ, *in the depth of night*. Buttmann (*Lex.* sub. v.) entirely rejects the deriv. from ἀμέλγειν, *to milk*, as if *the milking time = the night*; but quotes from Eustathius that ἀμολγός = ἀκμή among the Achæans, so that νυκτὸς ἀμολγός = νυκτὸς ἀκμή, *the dead of night*.

καί τε φέρει πολλὸν πυρετὸν δειλοῖσι βροτοῖσιν·
ὣς τοῦ χαλκὸς ἔλαμπε περὶ στήθεσσι θέοντος.
ὤμωξεν δ' ὁ γέρων, κεφαλὴν δ' ὅγε κόψατο χερσὶν
ὑψόσ' ἀνασχόμενος, μέγα δ' οἰμώξας ἐγεγώνει,
λισσόμενος φίλον υἱόν· ὃ δὲ προπάροιθε πυλάων
ἑστήκει, ἄμοτον μεμαὼς Ἀχιλῆϊ μάχεσθαι·
τὸν δ' ὁ γέρων ἐλεεινὰ προσηύδα χεῖρας ὀρεγνύς·
"Ἕκτορ, μή μοι μίμνε, φίλον τέκος, ἀνέρα τοῦτον
οἷος ἄνευθ' ἄλλων, ἵνα μὴ τάχα πότμον ἐπίσπῃς
Πηλείωνι δαμείς· ἐπειὴ πολὺ φέρτερός ἐστιν.
σχέτλιος, αἴθε θεοῖσι φίλος τοσσόνδε γένοιτο,
ὅσσον ἐμοί· τάχα κέν ἑ κύνες καὶ γῦπες ἔδοιεν
κείμενον· ἦ κέ μοι αἰνὸν ἀπὸ πραπίδων ἄχος ἔλθοι·
ὅς μ' υἱῶν πολλῶν τε καὶ ἐσθλῶν εὖνιν ἔθηκεν,
κτείνων, καὶ περνὰς νήσων ἔπι τηλεδαπάων.
καὶ γὰρ νῦν δύο παῖδε, Λυκάονα καὶ Πολύδωρον,

31. *φέρει πολλὸν πυρετόν.* Comp. *Virg. Æn.* x. 273:

"Aut Sirius ardor;
Ille sitim morbosque ferens mortalibus ægris,
Nascitur, et lævo contristat lumine cœlum."

33. *ὁ γέρων—ὅγε κόψατο,* where the pronoun is used to repeat a person before mentioned, γε is added to it to mark the identity, *he groaned and (he I say) beat his head. Jelf's Gk. Gram.* § 735, 3.

34. *ἐγεγώνει.* From *γέγωνα, I call aloud,* a perf. 2. with the meaning of a present, come other tenses formed as from a present γεγωνέω; and as an imperf. γεγώνευν (for ἐγεγώνεον) occurs *Od.* IX. 47, Buttmann (*Irreg. Verbs,* sub. v.) takes *ἐγεγώνει* rather as the 3. sing. of this imperf. than as the 3. sing. of the pluperf., with the meaning of an imperf.

36. *ἄμοτον,* adv. *insatiably, restlessly.* Problably from the same root as *μέμαα, a* being redundant.

38. *μοι.* Dat. of interest, *For my sake do not wait for this man.* The datives *μοι* and *σοι* are frequently used to express that the person has some peculiar interest in the action —that it has some especial reference to him—the nature of which must be determined by the context. *Jelf's Gk. Gram.* § 600, 2.

41. *αἴθε θεοῖσι φίλος,* Ironical: he means, "would that he might be as *hateful* to the gods as to me."

42. *ἔδοιεν,* the reading of Spitzner for the common fut. *ἔδονται.*

44. *εὖνιν = ἐστερημένον,* Schol., *bereaved of.* Probably from εἶς, ἑνός.

44. *υἱῶν πολλῶν.* In the *Iliad,* mention is made of the death of *seven* sons of Priam.

45. *πέρνας,* part. fr. *πέρνημι, to export for sale.* (Fr. *περάω,* on which see *note,* Bk. 21, line 40.)

οὐ δύναμαι ἰδέειν, Τρώων εἰς ἄστυ ἀλέντων,
τούς μοι Λαοθόη τέκετο, κρείουσα γυναικῶν.
ἀλλ' εἰ μὲν ζώουσι μετὰ στρατῷ, ἦ τ' ἂν ἔπειτα
χαλκοῦ τε χρυσοῦ τ' ἀπολυσόμεθ'· ἔστι γὰρ ἔνδον·
πολλὰ γὰρ ὤπασε παιδὶ γέρων ὀνομακλυτὸς Ἄλτης.
εἰ δ' ἤδη τεθνᾶσι, καὶ εἰν Ἀΐδαο δόμοισιν,
ἄλγος ἐμῷ θυμῷ καὶ μητέρι, τοὶ τεκόμεσθα·
λαοῖσιν δ' ἄλλοισι μινυνθαδιώτερον ἄλγος
ἔσσεται, ἦν μὴ καὶ σὺ θάνῃς Ἀχιλῆϊ δαμασθείς.
ἀλλ' εἰσέρχεο τεῖχος, ἐμὸν τέκος, ὄφρα σαώσῃς
Τρῶας καὶ Τρωάς, μηδὲ μέγα κῦδος ὀρέξῃς
Πηλείδῃ, αὐτὸς δὲ φίλης αἰῶνος ἀμερθῇς.
πρὸς δ', ἐμὲ τὸν δύστηνον ἔτι φρονέοντ' ἐλέησον,
δύσμορον, ὅν ῥα πατὴρ Κρονίδης ἐπὶ γήραος οὐδῷ
αἴσῃ ἐν ἀργαλέῃ φθίσει, κακὰ πόλλ' ἐπιδόντα,
υἱάς τ' ὀλλυμένους, ἑλκηθείσας τε θύγατρας,
καὶ θαλάμους κεραϊζομένους, καὶ νήπια τέκνα
βαλλόμενα προτὶ γαίῃ ἐν αἰνῇ δηϊοτῆτι,
ἑλκομένας τε νυοὺς ὀλοῇς ὑπὸ χερσὶν Ἀχαιῶν.

49. ἦ τ' ἂν — ἀπολυσόμεθα. The future action depends upon circumstances, hence the conditional particle ἄν. Homer always makes the act. ἀπολύειν, *to release*, the mid. ἀπολύεσθαι, *to redeem* a prisoner.

50. χαλκοῦ, χρυσοῦ, genitives of *price*.

52. καὶ εἰν Ἀΐδαο δόμοισιν, Scil. εἰσίν, and so after ἄλγος supply ἐστί. εἰν for ἐν.

54. μινυθαδιώτερον, *more short-lived*. He means that for the death of his other sons their parents alone would grieve: but if Hector should die, all Troy would mourn.

57. Τρῶας καὶ Τρωάς, *Trojan men and Trojan women*. The plu. Τρῶες, *Trojans*, is from Τρώς, the name of the founder of Troy; the plu. Τρωαί, *Trojan women*, is from the adj. Τρώϊος, contr. Τρῳός, *Trojan*, the fem. plu. of which is Τρῳαί, but written Τρωαί when Trojan *women* are meant. Other forms used by Homer for Trojan women are Τρωϊάδες, and Τρωάδες.

58. ἀμερθῇς, 1. aor. conj. pass. fr. ἀμέρδω, *to give no share to, to deprive*. Buttmann (*Lex.* note at end of v. ἀμβρόσιος) says ἀμέρδω is a *negative* verb, formed from *μείρω, *to give a share* (μέρος).

59. πρός, adv. *besides*.

60. γήραος οὐδῷ, either as Schol. ἐπὶ τῇ τοῦ γήρως ἐξόδῳ, *the extremity of old age*; or, *the verge*, i. e. *the beginning of old age*.

61. ἐπιδόντα, having seen *besides*, or, *into the bargain* (ἐπί).

64. βαλλόμενα. So *Isaiah* xiii. 16, foretells of the Babylonians, that "Their children also shall be dashed to pieces before their eyes." Comp. *Psalm* cxxxvii. 9.

αὐτὸν δ' ἂν πύματόν με κύνες πρώτῃσιν θύρῃσιν
ὠμήσταὶ ἐρύουσιν, ἐπεί κέ τις ὀξέϊ χαλκῷ
τύψας ἠὲ βαλὼν ῥεθέων ἐκ θυμὸν ἕληται,
οὓς τρέφον ἐν μεγάροισι, τραπεζῆας πυλαωρούς,
οἵ κ' ἐμὸν αἷμα πιόντες, ἀλύσσοντες πέρι θυμῷ, 70
κείσοντ' ἐν προθύροισι. νέῳ δέ τε πάντ' ἐπέοικεν,
Ἀρηϊκταμένῳ, δεδαϊγμένῳ ὀξέϊ καλκῷ,
κεῖσθαι· πάντα δὲ καλὰ θανόντι περ, ὅττι φανήῃ·
ἀλλ' ὅτε δὴ πολιόν τε κάρη, πολιόν τε γένειον,
αἰδῶ τ' αἰσχύνωσι κύνες κταμένοιο γέροντος, 75
τοῦτο δὴ οἰκτιστον πέλεται δειλοῖσι βροτοῖσιν.

Ἦ ῥ' ὁ γέρων, πολιὰς δ' ἄρ' ἀνὰ τρίχας ἕλκετο χερσίν,
τίλλων ἐκ κεφαλῆς· οὐδ' Ἕκτορι θυμὸν ἔπειθεν.
μήτηρ δ' αὖθ' ἑτέρωθεν ὀδύρετο δακρυχέουσα,
κόλπον ἀνιεμένη, ἑτέρῃφι δὲ μαζὸν ἀνέσχεν· 80
καί μιν δακρυχέουσ' ἔπεα πτερόεντα προσηύδα·

Ἕκτορ, τέκνον ἐμόν, τάδε τ' αἴδεο, καί μ' ἐλέησον
αὐτήν· εἴ ποτέ τοι λαθικηδέα μαζὸν ἐπέσχον
τῶν μνῆσαι, φίλε τέκνον· ἄμυνε δὲ δήϊον ἄνδρα
τείχεος ἐντὸς ἐών, μηδὲ πρόμος ἵστασο τούτῳ· 85
σχέτλιος· εἴπερ γάρ σε κατακτάνῃ, οὔ σ' ἔτ' ἔγωγε
κλαύσομαι ἐν λεχέεσσι, φίλον θάλος, ὃν τέκον αὐτή,
οὐδ' ἄλοχος πολύδωρος· ἄνευθε δέ σε μέγα νῶϊν
Ἀργείων παρὰ νηυσὶ κύνες ταχέες κατέδονται.

66. *αὐτὸν—με* = *ἐμαυτόν*.

67. *ἐρύουσιν*, Fut. from *ἐρύω* or *εἰρύω*, *to draw, drag, tear*; which forms a fut. *ἐρύσω*, Epic *ἐρύσσω*, and also *ἐρύω*.

70. *ἀλύσσοντες*, pres. part. from *ἀλύσσω* = *ἀλύω*, *to be beside oneself*.

80. *ἑτέρῃφι*, Scil. *χειρὶ ἑτέρῃ*.

84. *φίλε τέκνον*. The *masculine* adj. with the *neuter* noun; where the grammatical form in which the notion is expressed is not so much considered as the notion itself. This apparent grammatical anomaly is called *σχῆμα πρὸς τὸ φαινόμενον*, constructio ad intellectum, and is very common in Greek. *Jelf's Gk. Gram.* § 378, 379, *a*. We find the same construction with the *relative*, line 87, *viz.* *θάλος* (neut.), *ὃν* (masc.).

88. *πολύδωρος*, rather *bestowing many gifts* (like *ἀγλαόδωρος*, *ζείδω-*

90—130. Hector remains unmoved, and persists in awaiting Achilles.

Ὣς τώγε κλαίοντε προσαυδήτην φίλον υἱόν,
πολλὰ λισσομένω· οὐδ' Ἕκτορι θυμὸν ἔπειθον·
ἀλλ' ὅγε μίμν' Ἀχιλῆα πελώριον ἆσσον ἰόντα.
ὡς δὲ δράκων ἐπὶ χειῇ ὀρέστερος ἄνδρα μένησιν,
βεβρωκὼς κακὰ φάρμακ'· ἔδυ δέ τέ μιν χόλος αἰνός·
σμερδαλέον δὲ δέδορκεν ἑλισσόμενος περὶ χειῇ·
ὣς Ἕκτωρ ἄσβεστον ἔχων μένος οὐχ ὑπεχώρει,
πύργῳ ἔπι προὔχοντι φαεινὴν ἀσπίδ' ἐρείσας.
ὀχθήσας δ' ἄρα εἶπε πρὸς ὃν μεγαλήτορα θυμόν·
Ὤ μοι ἐγων, εἰ μέν κε πύλας καὶ τείχεα δύω,
Πουλυδάμας μοι πρῶτος ἐλεγχείην ἀναθήσει,
ὅς μ' ἐκέλευε Τρωσὶ ποτὶ πτόλιν ἠγήσασθαι
νύχθ' ὕπο τήνδ', ὀλοήν, ὅτε τ' ὦρετο δῖος Ἀχιλλεύς.
ἀλλ' ἐγὼ οὐ πιθόμην· ἦ τ' ἂν πολὺ κέρδιον ἦεν·
νῦν δ' ἐπεὶ ὤλεσα λαὸν ἀτασθαλίῃσιν ἐμῇσιν,
αἰδέομαι Τρῶας καὶ Τρωάδας ἑλκεσιπέπλους,
μήποτέ τις εἴπῃσι κακώτερος ἄλλος ἐμεῖο·
Ἕκτωρ ᾗφι βίῃφι πιθήσας ὤλεσε λαόν.
ὣς ἐρέουσιν· ἐμοὶ δὲ τότ' ἂν πολὺ κέρδιον εἴη
ἄντην ἢ Ἀχιλῆα κατακτείναντα νέεσθαι,

ρος, ἠτιόδωρος, κ.τ.λ.) than *richly-dowered.*

88. ἄνευθε—μέγα = μεγάλως πόρρωθεν, *at a great distance from us.*

93. ὡς δὲ δράκων. The simile is applied to Pyrrhus by *Virg. Æn.* 2, 470:

"Qualis ubi in lucem coluber, mala gramina pastus,
Frigida sub terra tumidum quem bruma tegebat,
Nunc positis novus exuviis nitidusque juventa,
Lubrica convolvit sublato pectore terga,
Arduus ad solem, et linguis micat ore trisulcis."

93. χειή, *a hole,* like χηραμός, (Bk. 21, 495) is from *χάω, χαίνω, *to gape.*

101. ὅς μ' ἐκέλευε. The advice of Polydamas to the Trojans, when terrified at the mere appearance and shout of Achilles after the death of Patroclus, namely, to encamp no longer in the plain, but to retire within the city; and the rejection of that prudent counsel by Hector, with his boast that he would withstand Achilles, are narrated *Il.* 18, 254, &c.

109. ἄντην, Scil. ἱστάμενον.

109. κατακτείναντα νέεσθαι. The accus. κατακτείναντα ought to be in the same case as ἐμοί; but often

ἠέ κεν αὐτὸν ὀλέσθαι ἐϋκλειῶς πρὸ πόληος.
εἰ δέ κεν ἀσπίδα μὲν καταθείομαι ὀμφαλόεσσαν,
καὶ κόρυθα βριαρήν, δόρυ δὲ πρὸς τεῖχος ἐρείσας,
αὐτὸς ἰὼν Ἀχιλῆος ἀμύμονος ἀντίος ἔλθω,
καί οἱ ὑποσχωμαι Ἑλένην καὶ κτήματ' ἅμ' αὐτῇ,
πάντα μάλ', ὅσσα τ' Ἀλέξανδρος κοίλῃς ἐνὶ νηυσὶν
ἠγάγετο Τροίηνδ', ἥτ' ἔπλετο νείκεος ἀρχή,
δωσέμεν Ἀτρείδῃσιν ἄγειν, ἅμα δ' ἀμφὶς Ἀχαιοῖς
ἄλλ' ἀποδάσσασθαι, ὅσσα πτόλις ἥδε κέκευθεν·
Τρωσὶν δ' αὖ μετόπισθε γερούσιον ὅρκον ἕλωμαι,
μήτι κατακρύψειν, ἀλλ' ἄνδιχα πάντα δάσασθαι·
[κτῆσιν ὅσην πτολίεθρον ἐπήρατον ἐντὸς ἐέργει·]
ἀλλὰ τίη μοι ταῦτα φίλος διελέξατο θυμός;
μή μιν ἐγὼ μὲν ἴκωμαι ἰών· ὃ δέ μ' οὐκ ἐλεήσει,
οὐδὲ τί μ' αἰδέσεται, κτενέει δέ με, γυμνὸν ἐόντα,
αὕτως, ὥστε γυναῖκα, ἐπεί κ' ἀπὸ τεύχεα δύω.
οὐ μέν πως νῦν ἔστιν ἀπὸ δρυὸς οὐδ' ἀπὸ πέτρης
τῷ ὀαριζέμεναι, ἅτε παρθένος ἠΐθεός τε,

participles after the infin. are in the accus., and not in the same case as the object of the verb to which they refer, because they are considered as forming with the infin. *a compound notion of the personal action:* thus κατακτείναντα—νέεσθαι, *to return-having-slain*, i.e. *to return victoriously.* In the next line, for αὐτὸν (*i. e.* ἐμαυτὸν) the reading αὐτῷ is probably faulty: but if not, it would be a remarkable instance of the *two* constructions in the same passage. Cf. *Jelf's Gk. Gram.* § 674, 675, *b.*

117. ἀμφίς, the original meaning is *around;* afterwards limited to *on two sides;* hence the idea of *separation;* then of breaking *in two;* then *apart from, far away from;* next of *direct opposition, each person for himself,* and so in the present passage not to be explained *besides,* nor *to the Achæans around,* but *to the Achæans man by man. Buttm. Lex.* sub. v.

122. ἀλλὰ τίη, κ. τ. λ. As at Bk. 21, 562, the ellipse of the second member must be supplied to render the sentence *grammatically* complete: "*If I were to act thus*—possibly he might spare my life—*But why even think of such a thing?*"

122. μή μιν ἐγὼ μὲν ἴκωμαι ἰών. μή with conjunc., like Lat. num, *Query whether I am to approach him as a suppliant:* this meaning of ἱκνέομαι is not uncommon.

126. ἀπὸ δρυὸς οὐδ' ἀπὸ πέτρης, apparently a proverbial expression, as it occurs elsewhere. Cf. *Od.* 19, 163, and *Hesiod Theog.* 35. Here probably it means "one may not talk with Achilles at ease and with security, seated lover-like on oak or rock."

παρθένος ἠΐθεός τ' ὀαρίζετον ἀλλήλοιϊν.
βέλτερον αὖτ' ἔριδι ξυνελαυνέμεν· ὅττι τάχιστα
εἴδομεν, ὁπποτέρῳ κεν Ὀλύμπιος εὐχος ὀρέξῃ. 130

131—166. As Achilles approaches, Hector is seized with sudden dread, and is thrice chased round the walls of Troy.

Ὣς ὥρμαινε μένων· ὃ δέ οἱ σχεδὸν ἦλθεν Ἀχιλλεύς,
ἶσος Ἐνυαλίῳ, κορυθάϊκι πτολεμιστῇ,
σείων Πηλιάδα μελίην κατὰ δεξιὸν ὦμον
δεινήν· ἀμφὶ δὲ χαλκὸς ἐλάμπετο εἴκελος αὐγῇ
ἢ πυρὸς αἰθομένου, ἢ ἠελίου ἀνιόντος. 135
Ἕκτορα δ', ὡς ἐνόησεν, ἔλε τρόμος· οὐδ' ἄρ' ἔτ' ἔτλη
αὖθι μένειν, ὀπίσω δὲ πύλας λίπε, βῆ δὲ φοβηθείς.
Πηλείδης δ' ἐπόρουσε ποσὶ κραιπνοῖσι πεποιθώς.
ἠΰτε κίρκος ὄρεσφιν, ἐλαφρότατος πετεηνῶν,
ῥηϊδίως οἴμησε μετὰ τρήρωνα πέλειαν· 140
ἣ δέ θ' ὑπαιθα φοβεῖται· ὃ δ' ἐγγύθεν ὀξὺ λεληκὼς
ταρφέ' ἐπαΐσσει, ἐλέειν τέ ἑ θυμὸς ἀνώγει·
ὣς ἄρ' ὅγ' ἐμμεμαὼς ἰθὺς πέτετο· τρέσε δ' Ἕκτωρ
τεῖχος ὕπο Τρώων, λαιψηρὰ δὲ γούνατ' ἐνώμα.
οἳ δὲ παρὰ σκοπιὴν καὶ ἐρινεὸν ἠνεμόεντα 145
τείχεος αἰὲν ὑπὲκ κατ' ἀμαξιτὸν ἐσσεύοντο·
κρουνὼ δ' ἵκανον καλλιῤῥόω, ἔνθα δὲ πηγαὶ

130. εἴδομεν = εἰδῶμεν.

141. λελακώς, perf. part. (with sense of present) fr. λάσκω, *to resound, to cry aloud.*

142. ταρφέα, adv. *often;* strictly neut. plu. from the adj. ταρφύς, *thick* (of which Homer only uses the plu. masc. and neut.).

145. ἐρινεός, lit. *a wild fig-tree;* but according to Strabo (in his description of the localities of the Troad, Bk. 13, p. 598) Erineos is the name of a piece of rough ground not far from the Scæan gate, where many wild fig-trees grew. The epithet *wind-swept* (applied especially to high places) makes it probable that this is correct. Cf. *Il.* 6, 433, where Andromache bids Hector place a company παρ' ἐρινεόν, where the city could most easily be scaled. Near this place was the *look-out* (σκοπιή, which in Homer is never *a tower*, but always the *peak of a mountain*).

146. ὑπέκ, *out from under*, i. e. *retiring away from.*

147. πηγαὶ δοιαί. Strabo (Bk. 13, p. 602) says that the warm spring could not be found in his time; that

δοιαὶ ἀναΐσσουσι Σκαμάνδρου δινήεντος.
ἡ μὲν γάρ θ' ὕδατι λιαρῷ ῥέει, ἀμφὶ δὲ καπνὸς
γίγνεται ἐξ αὐτῆς, ὡσεὶ πυρὸς αἰθομένοιο·
ἡ δ' ἑτέρη θέρεϊ προρέει εἰκυῖα χαλάζῃ,
ἢ χιόνι ψυχρῇ, ἢ ἐξ ὕδατος κρυστάλλῳ·
ἔνθα δ' ἐπ' αὐτάων πλυνοὶ εὐρέες ἐγγὺς ἔασιν
καλοί, λαΐνεοι, ὅθι εἵματα σιγαλόεντα
πλύνεσκον Τρώων ἄλοχοι, καλαί τε θύγατρες,
τὸ πρὶν ἐπ' εἰρήνης, πρὶν ἐλθεῖν υἷας Ἀχαιῶν.
τῇ ῥα παραδραμέτην, φεύγων, ὃ δ' ὄπισθε διώκων·
πρόσθε μὲν ἐσθλὸς ἔφευγε, δίωκε δέ μιν μέγ' ἀμείνων
καρπαλίμως· ἐπεὶ οὐχ ἱερήϊον, οὐδὲ βοείην
ἀρνύσθην, ἅ τε ποσσὶν ἀέθλια γίγνεται ἀνδρῶν,
ἀλλὰ περὶ ψυχῆς θέον Ἕκτορος ἱπποδάμοιο.
ὡς δ' ὅτ' ἀεθλοφόροι περὶ τέρματα μώνυχες ἵπποι
ῥίμφα μάλα τρωχῶσι· τὸ δὲ μέγα κεῖται ἄεθλον,
ἢ τρίπος ἠὲ γυνή, ἀνδρὸς κατατεθνηῶτος·
ὣς τὼ τρὶς Πριάμοιο πόλιν πέρι δινηθήτην
καρπαλίμοισι πόδεσσι· θεοὶ δέ τε πάντες ὁρῶντο.

there is but one source of the Skamander, and that not where Homer places it, but in Mount Ida; and supposes that the warm spring had failed. Modern travellers, however, assert the existence of the two sources where Homer describes them, and mention, on the authority of the inhabitants of the place, that the steam arising from one of them is quite perceptible in the winter. (*Choiseul-Gouffier*, p. 229, 230.)

155. πλύνεσκον, frequentative imperfect, lavere solebant.

157. φεύγων, *i. e.* ὁ μὲν φεύγων, ὁ δὲ διώκων ἀρνύσθην 3. dual. imperf. fr ἄρνυμαι, *I gain by my own exertions*, a deflective deponent, lengthened from αἴρομαι, from which it borrows all its tenses except the pres. and imperf.

161. ἀλλὰ περὶ ψυχῆς. So *Virg. Æn.* 12, 264:

"Neque enim levia aut ludicra petuntur
Præmia; sed Turni de vitæ et sanguine certant."

163. τρωχῶσι fr. τρωχάω, Epic form of τρέχω, *to run*.

164. τρίπος, poet. for τρίπους.

164. ἀνδρὸς κατατεθνηῶτος, gen. absol. *because a man is dead.*

165. περιδινηθήτην, 1. aor. pass. fr. περιδινέω, *to whirl round*, and in pass. *to run round.* Heyne denies that they could possibly have run thrice round the whole city: but both heroes were strengthened by the gods who favoured them.

167—207. Zeus desires to save Hector, but Athene claims the fulfilment of the decrees of Fate. Hector, strengthened by Apollo, continues to fly; Achilles forbids the Greeks to interfere.

τοῖσι δὲ μύθων ἦρχε πατὴρ ἀνδρῶν τε θεῶν τε·
Ὤ πόποι, ἦ φίλον ἄνδρα διωκόμενον περὶ τεῖχος
ὀφθαλμοῖσιν ὁρῶμαι· ἐμὸν δ' ὀλοφύρεται ἦτορ
Ἕκτορος, ὅς μοι πολλὰ βοῶν ἐπὶ μηρί' ἔκηεν
Ἴδης ἐν κορυφῇσι πολυπτύχου, ἄλλοτε δ' αὖτε
ἐν πόλει ἀκροτάτῃ· νῦν αὖτέ ἑ δῖος Ἀχιλλεὺς
ἄστυ πέρι Πριάμοιο ποσὶν ταχέεσσι διώκει.
ἀλλ' ἄγετε, φράζεσθε, θεοί, καὶ μητιάασθε,
ἠὲ μιν ἐκ θανάτοιο σαώσομεν, ἦέ μιν ἤδη
Πηλείδῃ Ἀχιλῆϊ δαμάσσομεν, ἐσθλὸν ἐόντα.
Τὸν δ' αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη·
ὦ πάτερ, ἀργικέραυνε, κελαινεφές, οἷον ἔειπες·
ἄνδρα θνητὸν ἐόντα, πάλαι πεπρωμένον αἶσῃ,
ἂψ ἐθέλεις θανάτοιο συσηχέος ἐξαναλῦσια;
ἔρδ'· ἀτὰρ οὔ τοι πάντες ἐπαινέομεν θεοὶ ἄλλοι·
Τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεύς·
θάρσει, Τριτογένεια, φίλον τέκος· οὔ νύ τι θυμῷ
πρόφρονι μυθέομαι· ἐθέλω δέ τοι ἤπιος εἶναι·
ἔρξον, ὅπη δή τοι νόος ἔπλετο, μηδέ τ' ἐρώει.

170. Ἕκτορος, gen. of cause.

171. Ἴδης ἐν κορυφῇσι, in the *high-places* of Ida, where especially heathen sacrifices were offered: whence the frequent mention of high places in the Old Testament.

180. δυσηχής, *ill-sounding*, as epith. of death, either because in battle death comes with noise and groans, or because death is a word of ill-omen.

183. Τριτογένεια. The different explanations of this surname of Athene are (1) from the lake Τριτωνίς in Libya, near which she is said to have been born; (2) from the stream Triton, near Alalcomenæ in Boetia, where she was worshipped; (3) by the grammarians τριτώ was *said* to signify *a head*.

184. πρόφρονι θυμῷ, animo in id inclinato, *with mind resolutely set upon it*.

185. μηδέ τ' ἐρώει, "neque diutius cuncteris;" ἐρωέω (akin to ῥώομαι, to move quickly), *to rush*; also *to draw back from*, with a gen. of the thing from which one draws back: here either used absol., or we must supply from the context ἔρξον, μηδέ τ' ἐρώει (τοῦ ἔρδειν).

Ὣς εἰπὼν ὤτρυνε πάρος μεμαυῖαν Ἀθήνην·
βῆ δὲ κατ' Οὐλύμποιο καρήνων ἀΐξασα.
Ἕκτορα δ' ἀσπερχὲς κλονέων ἔφεπ' ὠκὺς Ἀχιλλεύς.
ὡς δ' ὅτε νεβρὸν ὄρεσφι κύων ἐλάφοιο δίηται,
ὄρσας ἐξ εὐνῆς, διά τ' ἄγκεα καὶ διὰ βήσσας·
τὸν δ' εἴπερ τε λάθῃσι καταπτήξας ὑπὸ θάμνῳ,
ἀλλά τ' ἀνιχνεύων θέει ἔμπεδον, ὄφρα κεν εὕρῃ·
ὣς Ἕκτωρ οὐ λῆθε ποδώκεα Πηλείωνα.
ὁσσάκι δ' ὁρμήσειε πυλάων Δαρδανιάων
ἀντίον αἰΐξασθαι ἐϋδμήτους ὑπὸ πύργους,
εἴ πώς οἱ καθύπερθεν ἀλάλκοιεν βελέεσσιν·
τοσσάκι μιν προπάροιθεν ἀποστρέψασκε παραφθὰς
πρὸς πεδίον· αὐτὸς δὲ ποτὶ πτόλιος πέτετ' αἰεί.
ὡς δ' ἐν ὀνείρῳ οὐ δύναται φεύγοντα διώκειν·
οὔτ' ἄρ' ὃ τὸν δύναται ὑποφεύγειν, οὔθ' ὃ διώκειν·
ὣς ὃ τὸν οὐ δύνατο μάρψαι ποσίν, οὐδ' ὃς ἀλύξαι.
πῶς δέ κεν Ἕκτωρ Κῆρας ὑπεξέφυγεν θανάτοιο,
εἰ μή οἱ πύματόν τε καὶ ὕστατον ἤντετ' Ἀπόλλων
ἐγγύθεν, ὅς οἱ ἐπῶρσε μένος λαιψηρά τε γοῦνα;
Λαοῖσιν δ' ἀνένευε καρήατι δῖος Ἀχιλλεύς,
οὐδ' ἔα ἰέμεναι ἐπὶ Ἕκτορι πικρὰ βέλεμνα·
μή τις κῦδος ἄροιτο βαλών, ὃ δὲ δεύτερος ἔλθοι.

189. *δίηται*, fr. *δίεμαι*, *to terrify, chase*, a passive form with act. signif. which Buttmann refers to a form *δίημι*. Cf. *Irreg. Verbs*, sub. v. *δῖσαι*.

194. *ὁρμησειε*, 1. aor. opt. act. Œol. for the reg. *ὁρμήσαι*.

197. *ἀποστρέψασκε*, an iterative aorist from *ἀποστρέφω*.

198. *αὐτός*, *he*, namely Achilles, *always ran πρὸς πόλεως, on the side of the city*.

199. *ὡς δ' ἐν ὀνείρῳ*. This simile is used by Virgil to portray the fruitless exertions of Turnus:

"Ac velut in somnis, oculos ubi languida pressit
Nocte quies, nequidquam avidos extendere cursus
Velle videmur, et in mediis conatibus ægri
Succidimus; non lingua valet, non corpore notæ
Sufficiunt vires, nec vox aut verba sequuntur."

Æn. XII. 908, &c.

200. *διώκειν*, *to pursue and overtake*.

208—247. Zeus balances the fates of the contending heroes; Hector's sinks, and Apollo abandons him. Athene encourages Achilles, and then under the appearance of Deiphobus emboldens Hector to engage.

ἀλλ' ὅτε δὴ τὸ τέταρτον ἐπὶ κρουνοὺς ἀφίκοντο,
καὶ τότε δὴ χρύσεια πατὴρ ἐτίταινε τάλαντα·
ἐν δ' ἐτίθει δύο κῆρε τανηλεγέος θανάτοιο,
τὴν μὲν Ἀχιλλῆος, τὴν δ' Ἕκτορος ἱπποδάμοιο.
ἕλκε δὲ μέσσα λαβών· ῥέπε δ' Ἕκτορος αἴσιμον ἦμαρ,
ᾤχετο δ' εἰς Ἀΐδαο· λίπεν δέ ἑ Φοῖβος Ἀπόλλων.
Πηλείωνα δ' ἴκανε θεὰ γλαυκῶπις Ἀθήνη·
ἀγχοῦ δ' ἱσταμένη ἔπεα πτερόεντα προσηύδα·
Νῦν δὴ νῶϊ γ' ἔολπα, Διὶ φίλε, φαίδιμ' Ἀχιλλεῦ,
οἴσεσθαι μέγα κῦδος Ἀχαιοῖσι προτὶ νῆας,
Ἕκτορα δηώσαντε, μάχης ἀτόν περ ἐόντα.
οὔ οἱ νῦν ἔτι γ' ἔστι πεφυγμένον ἄμμε γενέσθαι,
οὐδ' εἴ κεν μάλα πολλὰ πάθοι ἑκάεργος Ἀπόλλων,
προπροκυλινδόμενος πατρὸς Διὸς αἰγιόχοιο.
ἀλλὰ σὺ μὲν νῦν στῆθι καὶ ἄμπνυε· τόνδε δ' ἐγώ τοι
οἰχομένη πεπιθήσω ἐναντίβιον μαχέσασθαι.

209. ἐτίταινε, imperf. fr. τιταίνω, which = τείνω, *to stretch: he extended the balance*; but some explain it, *he took broad scales*.

209, τάλαντα. Virgil imitates this in *Æn.* XII. 725, &c..

"Juppiter ipse duas æquato examine lances
Sustinet, et fata imponit diversa duorum,
Quem damnet labor, et quo vergat pondere letum."

213. εἰς Ἀΐδαο, Scil. δόμον.

216. ἔολπα, *I hope*, perf. with signif. of pres. from ἔλπω.

218. ἄτος, contracted from ἄατος, *insatiable*, from ἄω, ἆσαι, *to satiate*.

219. πεφυγμένον γενέσθαι, the perf. part. pass. joined with γενέσθαι is here equivalent to φυγεῖν, and governs the accus. ἄμμε.

220. οὐδ' εἴ κεν....πάθοι. ἄν (in Homer also κέ, κέν) stands in the protasis when the condition in the protasis itself depends on some condition, generally not expressed but supplied: so here, *not even*, (if it were possible). *Jelf's Gk. Gram.* § 860, 1.

221. προπρο-κυλινδόμενος, the double form of the prep. denoting the *persevering continuance* of the entreaty.

222. ἄμπνυε, Epic 2. aor. imperat. fr. ἀναπνέω, *to recover breath*.

223. πεπιθήσω, a redup. fut. fr. πείθω, arising apparently from the Epic redup. 2 aor. πέπιθον. The fut. πιθήσω also occurs, but with the intrans. meaning *I will obey*; while πεπιθήσω is act. *I will persuade*. Cf. *Buttm. Irreg. Verbs.*

Ὣς φάτ' Ἀθηναίη· ὃ δ' ἐπείθετο, χαῖρε δὲ θυμῷ·
στῆ δ' ἄρ' ἐπὶ μελίης χαλκογλώχινος ἐρεισθείς.
ἣ δ' ἄρα τὸν μὲν ἔλειπε, κιχήσατο δ' Ἕκτορα δῖον,
Δηϊφόβῳ εἰκυῖα δέμας καὶ ἀτειρέα φωνήν·
ἀγχοῦ δ' ἱσταμένη ἔπεα πτερόεντα προσηύδα·
Ἤθεῖ', ἦ μάλα δή σε βιάζεται ὠκὺς Ἀχιλλεὺς
ἄστυ πέρι Πριάμοιο ποσὶν ταχέεσσι διώκων·
ἀλλ' ἄγε δὴ στέωμεν, καὶ ἀλεξώμεσθα μένοντες.
Τὴν δ' αὖτε προσέειπε μέγας κορυθαίολος Ἕκτωρ·
Δηΐφοβ', ἦ μέν μοι τὸ πάρος πολὺ φίλτατος ἦσθα
γνωτῶν, οὓς Ἑκάβη ἠδὲ Πρίαμος τέκε παῖδας·
νῦν δ' ἔτι καὶ μᾶλλον νοέω φρεσὶ τιμήσασθαι,
ὃς ἔτλης ἐμεῦ εἵνεκ', ἐπεὶ ἴδες ὀφθαλμοῖσιν,
τείχεος ἐξελθεῖν, ἄλλοι δ' ἔντοσθε μένουσιν.
Τὸν δ' αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη·
ἠθεῖ', ἦ μὲν πολλὰ πατὴρ καὶ πότνια μήτηρ
λίσσονθ' ἑξείης γουνούμενοι, ἀμφὶ δ' ἑταῖροι,
αὖθι μένειν· τοῖον γὰρ ὑποτρομέουσιν ἅπαντες·
ἀλλ' ἐμὸς ἔνδοθι θυμὸς ἐτείρετο πένθεϊ λυγρῷ.
νῦν δ' ἰθὺς μεμαῶτε μαχώμεθα, μηδέ τι δούρων
ἔστω φειδωλή, ἵνα εἴδομεν, εἴ κεν Ἀχιλλεὺς
νῶϊ κατακτείνας ἔναρα βροτόεντα φέρηται
νῆας ἔπι γλαφυράς, ἦ κεν σῷ δουρὶ δαμήῃ.
Ὣς φαμένη καὶ κερδοσύνῃ ἡγήσατ' Ἀθήνη.

248—305. Achilles rejects the proposal of Hector that the victor should not ill-treat the body of the vanquished; they hurl their spears

229. *ἠθεῖε, my lord brother*, usually derived from *ἦθος*, but see *L.* and *S. Lex.* sub. v.

237. *ἄλλοι δ' ἔντοσθε μένουσιν* for *ἐπειδὴ ἄλλοι ἔντοσθε μένουσι*. For the form of the sentence cf. *Jelf's Gk. Gram.* § 752, 1.

244. *εἰ—ἦ*, when introducing an indirect compound question, express uncertainty and a determination to see the result. Cf. *Jelf's Gk. Gram.* § 878, *c.*

247. *φαμένη καὶ ἡγήσατ'*, by poetical usage the participle is joined to the verb by *καί*.

at one another without effect; but Hector finds that Deiphobus has disappeared and understands that Athene has deceived him.

οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
τὸν πρότερος προσέειπε μέγας κορυθαίολος Ἕκτωρ·
Οὔ σ' ἔτι, Πηλέος υἱέ, φοβήσομαι, ὡς τὸ πάρος περ.
τρὶς μερὶ ἄστυ μέγα Πριάμου δίον, οὐδέ ποτ' ἔτλην
μεῖναι ἐπερχόμενον· νῦν αὖτέ με θυμὸς ἀνῆκεν,
στήμεναι ἀντία σεῖο· ἕλοιμί κεν, ἤ κεν ἁλοίην.
ἀλλ' ἄγε, δεῦρο θεοὺς ἐπιδώμεθα· τοὶ γὰρ ἄριστοι
μάρτυροι ἔσσονται καὶ ἐπίσκοποι ἁρμονιάων·
οὐ γὰρ ἐγώ σ' ἔκπαγλον ἀεικιῶ, αἴ κεν ἐμοὶ Ζεὺς
δώῃ καμμονίην, σὴν δὲ ψυχὴν ἀφέλωμαι·
ἀλλ' ἐπεὶ ἄρ κέ σε συλήσω κλυτὰ τεύχε', Ἀχιλλεῦ,
νεκρὸν Ἀχαιοῖσιν δώσω πάλιν· ὣς δὲ σὺ ῥέζειν.
Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πόδας ὠκὺς Ἀχιλ-
λεύς·
Ἕκτορ, μή μοι, ἄλαστε, συνημοσύνας ἀγόρευε.
ὡς οὐκ ἔστι λέουσι καὶ ἀνδράσιν ὅρκια πιστά,
οὐδὲ λύκοι τε καὶ ἄρνες ὁμόφρονα θυμὸν ἔχουσιν,
ἀλλὰ κακὰ φρονέουσι διαμπερὲς ἀλλήλοισιν·
ὣς οὐκ ἔστ' ἐμὲ καὶ σὲ φιλήμεναι, οὔτε τι νῶϊν
ὅρκια ἔσσονται, πρίν γ' ἢ ἑτέρου γε πεσόντα
αἵματος ἆσαι Ἄρηα, ταλαύρινον πολεμιστήν.

250. φοβήσομαι = φεύξομαι.
251. δίον, from the Epic δίω, *to fly*, akin to δείδω.
254. θεοὺς ἐπιδώμεθα, scil. μάρτυρας, *let us take the gods as witnesses*; like Lat. testes dare.
256. ἀεικιῶ, fut. fr. ἀεικίζω, *to ill-treat*; the Attic form is αἰκίζω.
257. καμμονίην = καταμονήν, *strength to resist*, i. e. *victory*.
259. ῥέζειν, infin. for imperat.
263. λύκοι τε καὶ ἄρνες. Comp. *Horace Epod.* IV. 1:

"Lupis et agnis quantæ sortitio obtigit
Tecum mihi discordia est."

265. ἐμὲ καὶ σὲ φιλήμεναι for ἐμὲ σὲ καὶ σὲ ἐμέ: in an antithesis one clause frequently requires to be supplied from another. *Jelf's Gk. Gram.* § 896.



παντοίης ἀρετῆς μιμνήσκεο· νῦν σε μάλα χρὴ
αἰχμητήν τ' ἔμεναι καὶ θαρσαλέον πολεμιστήν.
οὔ τοι ἔτ' ἔσθ' ὑπάλυξις· ἄφαρ δέ σε Παλλὰς Ἀθήνη
ἔγχει ἐμῷ δαμάᾳ· νῦν δ' ἀθρόα πάντ' ἀποτίσεις
κήδε' ἐμῶν ἑτάρων, οὓς ἔκτανες ἔγχεϊ θύων.

Ἦ ῥα, καὶ ἀμπεπαλὼν προΐει δολιχόσκιον ἔγχος.
καὶ τὸ μὲν ἄντα ἰδὼν ἠλεύατο φαίδιμος Ἕκτωρ·
ἔζετο γὰρ προϊδών, τὸ δ' ὑπέρπτατο χάλκεον ἔγχος,
ἐν γαίῃ δ' ἐπάγη· ἀνὰ δ' ἥρπασε Παλλὰς Ἀθήνη,
ἂψ δ' Ἀχιλῆϊ δίδου, λάθε δ' Ἕκτορα, ποιμένα λαῶν.
Ἕκτωρ δὲ προσέειπεν ἀμύμονα Πηλείωνα·

Ἥμβροτες, οὐδ' ἄρα πώ τι, θεοῖς ἐπιείκελ' Ἀχιλλεῦ,
ἐκ Διὸς ἠείδης τὸν ἐμὸν μόρον, ἦτοι ἔφης γε·
ἀλλά τις ἀρτιεπὴς καὶ ἐπίκλοπος ἔπλεο μύθων,
ὄφρα σ' ὑποδδείσας μένεος ἀλκῆς τε λάθωμαι.
οὐ μέν μοι φεύγοντι μεταφρένῳ ἐν δόρυ πήξεις,
ἀλλ' ἰθὺς μεμαῶτι διὰ στήθεσφιν ἔλασσον,
εἴ τοι ἔδωκε θεός· νῦν αὖτ' ἐμὸν ἔγχος ἄλευαι
χάλκεον. ὡς δή μιν σῷ ἐν χροὶ πᾶν κομίσαιο.
καί κεν ἐλαφρότερος πόλεμος Τρώεσσι γένοιτο,
σεῖο καταφθιμένοιο· σὺ γάρ σφισι πῆμα μέγιστον.

Ἦ ῥα, καὶ ἀμπεπαλὼν προΐει δολιχόσκιον ἔγχος,

268. παντοίης ἀρετῆς. So *Virg. Æn.* XII. 891:

"Verte omnes tete in facies, et contrahe quidquid
Sive animus sive arte vales."

271. δαμᾷς = δαμάσει, *will subdue*: δαμάω as a *present* is the Epic form of δαμάζω; but its forms are at the same time the Ionic and Attic *future* of δαμάζω. Cf. *Buttm. Irreg. Verbs*, sub. v. δέμω.

275. ἔζετο, *sank on his knee*. Cf. *Virg. Æn.* X. 522:

"Ille astu sabit; at tremebunda supervolat hasta."

279. ἥμβροτον = ἥμαρτον, 2. aor. fr. ἁμαρτάνω. The syllable μαρ- by transposition became βρα-; then, by changing α into ο, βρο-: while the radical μ remained before the β, whenever it was immediately preceded by a vowel. Cf. *Buttm. Lex.* sub. v. ἀμβρόσιος.

280. ἠείδης = ἤδεις, pluperf. of οἶδα.

281. ἦτοι ἔφης γε, *surely however you said that you did*.

καὶ βάλε Πηλείδαο μέσον σάκος, οὐδ' ἀφάμαρτεν· 290
τῆλε δ' ἀπεπλάγχθη σάκεος δόρυ. χώσατο δ' Ἕκτωρ,
ὅττι ῥά οἱ βέλος ὠκὺ ἐτώσιον ἔκφυγε χειρός·
στῆ δὲ κατηφήσας, οὐδ' ἄλλ' ἔχε μείλινον ἔγχος·
Δηΐφοβον δ' ἐκάλει λευκάσπιδα μακρὸν ἀΰσας,
ἤτεέ μιν δόρυ μακρόν· ὃ δ' οὔτι οἱ ἐγγύθεν ἦεν. 295
Ἕκτωρ δ' ἔγνω ᾗσιν ἐνὶ φρεσί, φώνησέν τε·
Ὤ πόποι, ἦ μάλα δή με θεοὶ θάνατόνδε κάλεσσαν·
Δηΐφοβον γὰρ ἔγωγ' ἐφάμην ἥρωα παρεῖναι·
ἀλλ' ὃ μὲν ἐν τείχει, ἐμὲ δ' ἐξαπάτησεν Ἀθήνη.
νῦν δὲ δὴ ἐγγύθι μοι θάνατος κακός, οὐδέ τ' ἄνευθεν, 300
οὐδ' ἀλέη· ἦ γάρ ῥα πάλαι τόγε φίλτερον ἦεν
Ζηνί τε καὶ Διὸς υἱεῖ, Ἑκηβόλῳ, οἵ με πάρος γε
πρόφρονες εἰρύατο· νῦν αὖτέ με Μοῖρα κιχάνει·
μὴ μὰν ἀσπουδί γε καὶ ἀκλειῶς ἀπολοίμην,
ἀλλὰ μέγα ῥέξας τι καὶ ἐσσομένοισι πυθέσθαι. 305

306—366. Hector attacks Achilles with his sword, but falls wounded in the neck: Achilles refuses his dying prayer that his parents may be allowed to ransom his body.

Ὣς ἄρα φωνήσας εἰρύσσατο φάσγανον ὀξύ,
τό οἱ ὑπὸ λαπάρην τέτατο μέγα τε στιβαρόν τε.
οἴμησεν δὲ ἀλεὶς, ὥστ' αἰετὸς ὑψιπετήεις,
ὅστ' εἶσιν πεδίονδε διὰ νεφέων ἐρεβεννῶν
ἁρπάξων ἢ ἄρν' ἀμαλὴν ἢ πτῶκα λαγωόν· 310
ὣς Ἕκτωρ οἴμησε τινάσσων φάσγανον ὀξύ.
ὡρμήθη δ' Ἀχιλεύς, μένεος δ' ἐμπλήσατο θυμὸν
ἀγρίου· πρόσθεν δὲ σάκος στέρνοιο κάλυψεν

300. *νῦν δὲ δή*. The particle *δή* denotes the *precise* point of time, *exactly now*; generally *δή* adds force to whatever word it is joined to, marking the *certainty* of an event, the *positiveness* of an assertion or denial, &c.

301. *τόγε*, Schol. *τοῦτο τὸ ἀλέειν πάροιθε θεοῖς φιλτέρον ἦν.*

303. *εἰρύατο*, for *εἴρυντο*, 3. plu. pluperf. pass. fr. *ἐρύω*.

310. *ἀμαλήν* = *ἁπαλήν*, Schol. *tender*. Buttmann refers *ἁμαλός* to the stem from which *μαλακός* springs. Cf. *Lex.*, sub. v. *βλίττειν*.

καλόν, δαιδάλεον· κόρυθι δ' ἐπένευε φαεινῇ,
τετραφάλῳ· καλαὶ δὲ περισσείοντο ἔθειραι
χρύσεαι, ἃς Ἥφαιστος ἵει λόφον ἀμφὶ θαμειάς.
οἷος δ' ἀστὴρ εἶσι μετ' ἄστρασι νυκτὸς ἀμολγῷ
ἔσπερος, ὃς κάλλιστος ἐν οὐρανῷ ἵσταται ἀστήρ·
ὣς αἰχμῆς ἀπέλαμπ' εὐήκεος. ἦν ἄρ' Ἀχιλλεὺς
πάλλεν δεξιτερῇ, φρονέων κακὸν Ἕκτορι δίῳ,
εἰσορόων χρόα καλόν, ὅπῃ εἶξειε μάλιστα.
τοῦ δὲ καὶ ἄλλο τόσον μὲν ἔχε χρόα χάλκεα τεύχη,
καλά, τὰ Πατρόκλοιο βίην ἐνάριξε κατακτάς·
φαίνετο δ', ᾗ κληῖδες ἀπ' ὤμων αὐχέν' ἔχουσιν,
λαυκανίην, ἵνα τε ψυχῆς ὤκιστος ὄλεθρος·
τῇ ῥ' ἐπὶ οἱ μεμαῶτ' ἔλασ' ἔγχεϊ δῖος Ἀχιλλεύς·
ἀντικρὺ δ' ἁπαλοῖο δι' αὐχένος ἤλυθ' ἀκωκή.
οὐδ' ἄρ' ἀπ' ἀσφάραγον μελίη τάμε χαλκοβάρεια,
ὄφρα τί μιν προτιείποι ἀμειβόμενος ἐπέεσσιν.
ἤριπε δ' ἐν κονίῃσι· δὸ δ' ἐπεύξατο δῖος Ἀχιλλεύς·
Ἕκτορ, ἀτάρ που ἔφης, Πατροκλῆ' ἐξεναρίζων,
σῶς ἔσσεσθ', ἐμὲ δ' οὐδὲν ὀπίζεο νόσφιν ἐόντα.
νήπιε, τοῖο δ' ἄνευθεν ἀοσσητὴρ μέγ' ἀμείνων
νηυσὶν ἔπι γλαφυρῇσιν ἐγὼ μετόπισθε λελείμμην,
ὅς τοι γούνατ' ἔλυσα· σὲ μὲν κύνες ἠδ' οἰωνοὶ

315. τετραφαλος. The φάλος is explained by Buttmann (*Lex.* sub. v.) to be a curved elevation on the top of the helmet, in which was inserted the plume, and which at the same time by its hardness furnished an additional defence against the blow of an enemy.

319. αἰχμῆς ἀπέλαμπε, poetically for αἰχμη ἀπέλαμπε, *it gleamed from the point*, instead of *the point glittered*.

321. εἶξειε, fr. εἴκω, *to yield*; a Greek construction, instead of εἰσορόων, ὅπη χρὼς καλὸς εἶξειε μάλιστα; others take εἶξειε impersonally, *where it might be most possible*.

322. ἄλλο τόσον, "cujus corpus reliquum totum arma obtegebant," *the whole extent of the rest of his body his armour covered*.

324. φαίνετο δ', Scil. ὁ χρώς.

325. λαυκανίην, *the throat*, accus. of nearer definition.

329. ὄφρα, *in order that*, as if the spear *purposely* wounded him in this manner: Homer not unfrequently attributes desires to *a spear*, *an arrow*, &c.

329. προτιείποι = προσείποι.

ἑλκήσουσ' ἀϊκῶς, τὸν δὲ κτεριοῦσιν Ἀχαιοί.

Τὸν δ' ὀλιγοδρανέων προσέφη κορυθαίολος Ἕκτωρ·
λίσσομ' ὑπὲρ ψυχῆς καὶ γούνων, σῶν τε τοκήων,
μή με ἔα παρὰ νηυσὶ κύνας καταδάψαι Ἀχαιῶν·
ἀλλὰ σὺ μὲν χαλκόν τε ἅλις χρυσόν τε δέδεξο, 340
δῶρα, τά τοι δώσουσι πατὴρ καὶ πότνια μήτηρ·
σῶμα δὲ οἴκαδ' ἐμὸν δόμεναι πάλιν, ὄφρα πυρός με
Τρῶες καὶ Τρώων ἄλοχοι λελάχωσι θανόντα.

Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πόδας ὠκὺς Ἀχιλλεύς·
μή με, κύον, γούνων γουνάζεο, μηδὲ τοκήων· 345
αἴ γάρ πως αὐτόν με μένος καὶ θυμὸς ἀνείη,
ὤμ' ἀποταμνόμενον κρέα ἔδμεναι, οἷά μ' ἔοργας·
ὡς οὐκ ἔσθ', ὃς σῆς γε κύνας κεφαλῆς ἀπαλάλκοι·
οὐδ' εἴ κεν δεκάκις τε καὶ εἰκοσινήριτ' ἄποινα
στήσωσ' ἐνθάδ' ἄγοντες, ὑπόσχωνται δὲ καὶ ἄλλα· 350
οὐδ' εἴ κέν σ' αὐτὸν χρυσῷ ἐρύσασθαι ἀνώγοι
Δαρδανίδης Πρίαμος· οὐδ' ὡς σέγε πότνια μήτηρ
ἐνθεμένη λεχέεσσι γοήσεται, ὃν τέκεν αὐτή,
ἀλλὰ κύνες τε καὶ οἰωνοὶ κατὰ πάντα δάσονται.

Τὸν δὲ καταθνήσκων προσέφη κορυθαίολος Ἕκτωρ·
ἦ σ' εὖ γιγνώσκων προτιόσσομαι, οὐδ' ἄρ' ἔμελλον 356

343. λελάχωσι, from λαγχάνω, *to receive by lot*, fut. λήξομαι, 2. aor. ἔλαχον: but the redup. 2. aor. λέλαχον, of which Homer uses some forms, is not the same as the common 2. aor., but has the *causal* signif., *to make a person partaker of*. Cf. *Buttm. Irreg. Verbs.*

343. Comp. *Virg. Æn.* x. 903:

"Unum hoc per, si qua est victis venia hostibus, oro:
Corpus humo patiare tegi."

345. γούνων γουνάζεο. Verbs of *contact* take the gen., because it is a *part* which is touched; and so by analogy verbs of *praying*; "entreat me not by my knees," *i. e. touching* or *clasping* them.

349. εἰκοσι-νήριτα, *twenty-fold*; derived by some from εἴκοσι, *twenty*, νη, *not*, and ἐριτός = ἐριστός, *doubtful*; so *twenty-without-doubt*: others from ἐριζοντα, in sense of *being a match for*.

351. ἐρύσασθαι, perhaps merely *to ransom* (cf. *note*, Bk. 20, 194); but according to the Schol. = ζυγοστατῆσαι, *to draw the scale, to draw your own weight in gold*.

356. προτιοσσομαι. According to Buttmann (*Lex.* sub. v.) ὄσσομαι, a collat. form of *ὄπτω (ὁράω) means originally *to see*, and then passing from bodily sight to that of the mind, signifies *to foresee*: here the word seems to contain a union of both ideas.

πείσειν· ἦ γὰρ σοίγε σιδήρεος ἐν φρεσὶ θυμός.
φράζεο νῦν, μή τοί τι θεῶν μήνιμα γένωμαι
ἤματι τῷ, ὅτε κέν σε Πάρις καὶ Φοῖβος Ἀπόλλων,
ἐσθλὸν ἐόντ', ὀλέσωσιν ἐνὶ Σκαιῇσι πύλῃσιν.
Ὣς ἄρα μιν εἰπόντα τέλος θανάτοιο κάλυψεν·
ψυχὴ δ' ἐκ ῥεθέων πταμένη Ἄϊδόσδε βεβήκει,
ὃν πότμον γοόωσα, λιποῦσ' ἀδροτῆτα καὶ ἥβην.
τὸν καὶ τεθνηῶτα προσηύδα δῖος Ἀχιλλεύς·
Τέθναθι· Κῆρα δ' ἐγὼ τότε δέξομαι, ὁππότε κεν δὴ
Ζεὺς ἐθέλῃ τελέσαι, ἠδ' ἀθάνατοι θεοὶ ἄλλοι.

367—404. The Greeks collect around the dead body, and insult and wound it. Achilles ties it to his chariot and drags it to the ships.

Ἦ ῥα, καὶ ἐκ νεκροῖο ἐρύσσατο χάλκεον ἔγχος.
καὶ τόγ' ἄνευθεν ἔθηχ', ὃ δ' ἀπ' ὤμων τεύχε' ἐσύλα
αἱματόεντ'· ἄλλοι δὲ περίδραμον υἷες Ἀχαιῶν,
οἳ καὶ θηήσαντο φυὴν καὶ εἶδος ἀγητὸν
Ἕκτορος· οὐδ' ἄρα οἵ τις ἀνουτητί γε παρέστη.
ὧδε δέ τις εἴπεσκεν ἰδὼν ἐς πλησίον ἄλλον·
Ὤ πόποι, ἦ μάλα δὴ μαλακώτερος ἀμφαφάασθαι
Ἕκτωρ, ἢ ὅτε νῆας ἐνέπρησεν πυρὶ κηλέῳ.
Ὣς ἄρα τις εἴπεσκε, καὶ οὐτήσασκε παραστάς.
τὸν δ' ἐπεὶ ἐξενάριξε ποδάρκης δῖος Ἀχιλλεύς,
στὰς ἐν Ἀχαιοῖσιν ἔπεα πτερόεντ' ἀγόρευεν·
Ὦ φίλοι, Ἀργείων ἡγήτορες ἠδὲ μέδοντες,
ἐπειδὴ τόνδ' ἄνδρα θεοὶ δαμάσασθαι ἔδωκαν,

358. *μήνιμα*, (*μηνίω*, *μῆνις*,) *a cause of wrath*. That the ancients attributed prophetic powers to a man at the point of death we see by this instance, as well as by that of Patroclus (*Il.* 16, 851).

365. *τέθναθι*. So *Virg. Æn.* x. 743:
"Nunc morere: est de me divum pater atque hominum rex
Viderit!"

374. *ἀμφαφάασθαι* = *ἀμφαφᾶσθαι*, from *ἀμφαφάω* (*ἀμφί* and *ἀφάω* = *ἅπτω*) *to touch all round*: a word which often occurs in the *Od.* in the sense *to handle*: here only in the *Il.*, with the meaning *to deal with*.

379. *Ἐπειδή*. At the *beginning* of a verse the first syllable of *ἐπειδή* is sometimes lengthened.

ὃς κακὰ πόλλ' ἔρρεξεν, ὅσ' οὐ σύμπαντες οἱ ἄλλοι·
εἰ δ' ἄγετ', ἀμφὶ πόλιν σὺν τεύχεσι πειρηθῶμεν,
ὄφρα κ' ἔτι γνῶμεν Τρώων νόον, ὄντιν' ἔχουσιν·
ἢ καταλείψουσιν πόλιν ἄκρην, τοῦδε πεσόντος,
ἠὲ μένειν μεμάασι, καὶ Ἕκτορος οὐκέτ' ἐόντος.
ἀλλὰ τίη μοι ταῦτα φίλος διελέξατο θυμός;
κεῖται πὰρ νήεσσι νέκυς ἄκλαυτος, ἄθαπτος,
Πάτροκλος· τοῦ δ' οὐκ ἐπιλήσομαι, ὄφρ' ἂν ἔγωγε
ζωοῖσιν μετέω, καί μοι φίλα γούνατ' ὀρώρῃ.
εἰ δὲ θανόντων περ καταλήθοντ' εἰν Ἀΐδαο,
αὐτὰρ ἐγὼ καὶ κεῖθι φίλου μεμνήσομ' ἑταίρου.
νῦν δ' ἄγ' ἀείδοντες παιήονα, κοῦροι Ἀχαιῶν,
νηυσὶν ἔπι γλαφυρῇσι νεώμεθα, τόνδε δ' ἄγωμεν.
ἠράμεθα μέγα κῦδος· ἐπέφνομεν Ἕκτορα δῖον,
ᾧ Τρῶες κατὰ ἄστυ, θεῷ ὡς, εὐχετόωντο.
Ἦ ῥα, καὶ Ἕκτορα δῖον ἀεικέα μήδετο ἔργα.
ἀμφοτέρων μετόπισθε ποδῶν τέτρηνε τένοντε
ἐς σφυρὸν ἐκ πτέρνης, βοέους δ' ἐξῆπτεν ἱμάντας,
ἐκ δίφροιο δ' ἔδησε· κάρη δ' ἕλκεσθαι ἔασεν·

381. *εἰ δ' ἄγετ'*. The phrase *εἰ δ' ἄγε*, became a fixed form of appeal, and thus begins addresses where no *εἰ μέν* is conceivable: the explanation of Eustath. is that it is an elliptical expression, *εἰ δὲ βούλει, ἄγε*, but perhaps it is better to take the *εἰ* as if *εἴ* for the exclamation *εἶα, up*, which is used with the imperat. plu. as well as sing.

381. *σὺν τεύχεσι* = *ὁπλισθέντες*.

383. *πόλιν ἄκρην* = *ἀκρόπολιν*, though here not the citadel alone, but the whole city is meant.

385. Eustath. defends Achilles from the charge that he, like Hannibal, knew how to gain a victory, but not how to turn it to account when gained, by remarking that Homer introduces the mention of this great solicitude concerning the burial of Patroclus, to prevent his hero attempting anything which would turn out a failure; for Troy, according to the Oracle, was not destined to be taken by Achilles.

388. *μετέω* = *μετῶ*, conj. fr. *μέτειμι*, *to be among*.

388. *γουνατ' ὀρώρῃ, so long as my knees have the power of motion*, i. e. *so long as I live*. *ὀρώρῃ* is the perf. conj. fr. *ὄρνυμι*.

389. *εἰ δὲ θανόντων περ, i. e. εἴπερ, but even if*; followed by *αὐτὰρ, at certe*, like Lat. *at* after *si*.

395. Two accusatives after one verb: where the accus. Ἕκτορα is governed of the idea contained in *ἔργα, he meditated shameful things to be wrought on Hector*, the active subs. governing the same case as the verb cognate. So *Demosth. de falsa Leg.* p. 366, *τεθνάναι τῷ φόβῳ Θηβαίους, to be dead from fear of the Thebans*, where see *Shilleto's* note.

ἐς δίφρον δ' ἀναβάς, ἀνά κλυτὰ τεύχε' ἀείρας,
μάστιξεν δ' ἐλάαν, τὼ δ' οὐκ ἄκοντε πετέσθην.
τοῦ δ' ἦν ἐλκομένοιο κονίσαλος· ἀπφὶ δὲ χαῖται
κυάνεαι πίτναντο, κάρη δ' ἅπαν ἐν κονίῃσιν
κεῖτο, πάρος χαρίεν· τότε δὲ Ζεὺς δυσμενέεσσιν
δῶκεν ἀεικίσσασθαι ἑῇ ἐν πατρίδι γαίῃ.

405—436. All Troy is plunged in mourning; Priam wishes to venture forth, and beg the dead body from Achilles; he and Hecuba bewail their son.

ὣς τοῦ μὲν κεκόνιτο κάρη ἅπαν· ἡ δέ νυ μήτηρ
τίλλε κόμην, ἀπὸ δὲ λιπαρὴν ἔρριψε καλύπτρην
τηλόσε· κώκυσεν δὲ μάλα μέγα παῖδ' ἐσιδοῦσα.
ὤμωξεν δ' ἐλεεινὰ πατὴρ φίλος, ἀμφὶ δὲ λαοὶ
κωκυτῷ τ' εἴχοντο καὶ οἰμωγῇ κατὰ ἄστυ·
τῷ δὲ μάλιστ' ἄρ' ἔην ἐναλίγκιον, ὡς εἰ ἅπασα
Ἴλιος ὀφρυόεσσα πυρὶ σμύχοιτο κατ' ἄκρης.
λαοὶ μέν ῥα γέροντα μόγις ἔχον ἀσχαλόωντα,
ἐξελθεῖν μεμαῶτα πυλάων Δαρδανιάων.
πάντας δ' ἐλλιτάνευε κυλινδόμενος κατὰ κόπρον,
ἐξονομακλήδην ὀνομάζων ἄνδρα ἕκαστον·
Σχέσθε, φίλοι, καί μ' οἷον ἐάσατε, κηδόμενοί περ,
ἐξελθόντα πόληος ἰκέσθ' ἐπὶ νῆας Ἀχαιῶν,
λίσσωμ' ἀνέρα τοῦτον ἀτάσθαλον, ὀβριμοεργόν,

400. That Achilles dragged Hector's body thrice around the walls of Troy is an addition of the later poets; Virgil mentions the legend, *Æn.* 1, 483:

"Ter circum Iliacos raptaverat Hectora muros."

402. πίτναντο. For the reading πίλναντο (from πιλνάω, *to approach*) Spitzner restored πίτναντο (which is from πίτνημι, a collat. form of πετάννυμι, *to spread out*. Cf. πίτνα, Bk. 21, line 7.)

405. κεκόνιτο, pluperf. pass. fr. κονίω, *to cover with dust*.

411. ὡς εἰ followed by the opt. σμύχοιτο, because the circumstance is spoken of not as one really happening, but as one which might happen; "quod not *est* quidem, sed *esset* si casus ferret."

412. ἔχον = κατεῖχον.

418. λίσσωμ', *i. e.* λίσσωμαι, "conjunctivus adhortativus," *let me entreat*: compare ἴδωμ', ὅτιν' ἔργα τέτυκται, line 450, below.

ἤν πως ἡλικίην αἰδέσσεται, ἠδ' ἐλεήσῃ
γῆρας. καὶ δέ νυ' τῷδε πατὴρ τοιόσδε τέτυκται,
Πηλεύς, ὅς μιν ἔτικτε καὶ ἔτρεφε πῆμα γενέσθαι
Τρωσί· μάλιστα δ' ἐμοὶ περὶ πάντων ἄλγε' ἔθηκεν.
τόσσους γάρ μοι παῖδας ἀπέκτανε τηλεθάοντας·
τῶν πάντων οὐ τόσσον ὀδύρομαι, ἀχνύμενός μερ,
ὡς ἑνός, οὗ μ' ἄχος ὀξὺ κατοίσεται Ἄϊδος εἴσω,
Ἕκτορος· ὡς ὄφελεν θανέειν ἐν χερσὶν ἐμῇσιν·
τῷ κε κορεσσάμεθα κλαίοντέ τε μυρομένω τε,
μήτηρ θ', ἥ μιν ἔτικτε, δυσάμμορος, ἠδ' ἐγὼ αὐτός.
Ὣς ἔφατο κλαίων· ἐπὶ δὲ στενάχοντο πολῖται·
Τρωῇσιν δ' Ἑκάβη ἀδινοῦ ἐξῆρχε γόοιο.
Τέκνον, ἐγὼ δειλὴ τί νυ βείομαι, αἰνὰ παθοῦσα,
σεῦ ἀποτεθνηῶτος; ὅ μοι νύκτας τε καὶ ἦμαρ
εὐχωλὴ κατὰ ἄστυ πελέσκεο, πᾶσί τ' ὄνειαρ,
Τρωσί τε καί Τρωῇσι κατὰ πτόλιν, οἵ σε, θεὸν ὣς,
δειδέχατ'· ἦ γάρ κέ σφι μάλα μέγα κῦδος ἔησθα
ζωὸς ἐών· νῦν αὖ θάνατος καί Μοῖρα κιχάνει.

437—515. Andromache within the palace hears the cry of wailing, and hurries to the gate, and sees her husband dragged along; she falls fainting; having recovered from her swoon, she breaks out into bitter lamentation.

Ὣς ἔφατο κλαίουσ'· ἄλοχος δ' οὔπω τι πέπυστο
Ἕκτορος· οὐ γάρ οἵ τις ἐτήτυμος ἄγγελος ἐλθὼν
ἤγγειλ', ὅττι ῥά οἱ πόσις ἔκτοθι μίμνε πυλάων·
ἀλλ' ἤγ' ἱστὸν ὕφαινε μυχῷ δόμου ὑψηλοῖο,

419. αἰδέσσεται = αἰδέσεται.

430. ἀδινός. Buttmann gives, as the radical meaning of this word, *thick, dense*; hence *abundant*; and so *violent, vehement*. (Akin to ἀδρός, *thick*, which from ἄδέω, *to satiate*.)

431. βείομαι, an Epic fut., *I shall live*, fr. βαίνω. Cf. *Buttm. Irreg. Verbs*, sub. v.

433. πελέσκεο, Epic 2. sing, imp. mid. fr. πέλομαι, *to be*.

435. δειδέχατ', 3. plu. pluperf. fr. δείκνυμι, which in the mid. has the meaning *to salute, welcome*. Cf. *Buttm. Irreg. Verbs*, sub. v. δείκνυμι.

δίπλακα πορφυρέην, ἐν δὲ θρόνα ποικίλ' ἔπασσεν.
κέκλετο δ' ἀμφιπόλοισιν ἐϋπλοκάμοις κατὰ δῶμα,
ἀμφὶ πυρὶ στῆσαι τρίποδα μέγαν, ὄφρα πέλοιτο
Ἕκτορι θερμὰ λοετρὰ μάχης ἐκ νοστήσαντι·
νηπίη, οὐδ' ἐνόησεν, ὅ μιν μάλα τῆλε λοετρῶν
χερσὶν Ἀχιλλῆος δάμασε γλαυκῶπις Ἀθήνη.
κωκυτοῦ δ' ἤκουσε καὶ οἰμωγῆς ἀπὸ πύργου,
τῆς δ' ἐλελίχθη γυῖα, χαμαὶ δέ οἱ ἔκπεσε κερκίς·
ἣ δ' αὖτις δμωῇσιν ἐϋπλοκάμοισι μετηύδα·
Δεῦτε, δύω μοι ἕπεσθον, ἴδωμ', ὅτιν' ἔργα τέτυκται.
αἰδοίης ἐκυρῆς ὀπὸς ἔκλυον· ἐν δ' ἐμοὶ αὐτῇ
στήθεσι πάλλεται ἦτορ ἀνὰ στόμα, νέρθε δὲ γοῦνα
πήγνυται· ἐγγὺς δή τι κακὸν Πριάμοιο τέκεσσιν.
αἲ γὰρ ἀπ' οὔατος εἴη ἐμεῦ ἔπος· ἀλλὰ μάλ' αἰνῶς
δείδω, μὴ δή μοι θρασὺν Ἕκτορα δῖος Ἀχιλλεὺς
μοῦνον ἀποτμήξας πόλιος πεδίονδε δίηται,
καὶ δή μιν καταπαύσῃ ἀγηνορίης ἀλεγεινῆς,
ἥ μιν ἔχεσκ'· ἐπεὶ οὔποτ' ἐνὶ πληθυῖ μένεν ἀνδρῶν,
ἀλλὰ πολὺ προθέεσκε, τὸ ὃν μένος οὐδενὶ εἴκων.
Ὣς φαμένη μεγάροιο διέσσυτο, μαινάδι ἴση,
παλλομένη κραδίην· ἅμα δ' ἀμφίπολοι κίον αὐτῇ.
αὐτὰρ ἐπεὶ πύργον τε καὶ ἀνδρῶν ἵξεν ὅμιλον,
ἔστη παπτήνασ' ἐπὶ τείχεϊ· τὸν δ' ἐνόησεν
ἑλκόμενον πρόσθεν πόλιος· ταχέες δέ μιν ἵπποι
ἕλκον ἀκηδέστως κοίλας ἐπὶ νῆας Ἀχαιῶν.
τὴν δὲ κατ' ὀφθαλμῶν ἐρεβεννὴ νὺξ ἐκάλυψεν·

441. θρόνα ἔπασσε, *was embroidering coloured designs*, as of flowers, &c.

445. ὅ = ὅτι.

449. ἐλελίχθη, from ἐλελίζω, which is a redup. form of ἑλίσσω, *to roll*, properly denotes *tortuous motion*, *e. g.* of the serpent, of lightning, &c., hence any *quick*, *vibratory* motion; whence *to cause to tremble, to shake. Buttm. Lex.* sub. v.

450. ὅτινα = ἅτινα.

454. ἀπ' οὔατος, *may the tidings be far from my ear.*

ἤριπε δ' ἐξοπίσω, ἀπὸ δὲ ψυχὴν ἐκάπυσσεν.
τῆλε δ' ἀπὸ κρατὸς χέε δέσματα συγαλόεντα,
ἄμπυκα, κεκρύφαλόν τ' ἠδὲ πλεκτὴν ἀναδέσμην,
κρήδεμνόν θ', ὅ ῥά οἱ δῶκε χρυσέη Ἀφροδίτη 470
ἤματι τῷ, ὅτε μιν κορυθαίολος ἠγάγεθ' Ἕκτωρ
ἐκ δόμου Ἠετίωνος, ἐπεὶ πόρε μυρία ἕδνα.
ἀμφὶ δέ μιν γαλόῳ τε καὶ εἰνατέρες ἄλις ἔσταν,
αἵ ἑ μετὰ σφίσιν εἶχον ἀτυζομένην ἀπολέσθαι.
ἣ δ' ἐπεὶ οὖν ἄμπνυτο, καὶ ἐς φρένα θυμὸς ἀγέρθη, 475
ἀμβλήδην γοόωσα μετὰ Τρωῇσιν ἔειπεν·
Ἕκτορ, ἐγὼ δύστηνος· ἰῇ ἄρα γεινόμεθ' αἴσῃ
ἀμφότεροι, σὺ μὲν ἐν Τροίῃ Πριάμου κατὰ δῶμα,
αὐτὰρ ἐγὼ Θήβῃσιν ὑπὸ Πλάκῳ ὑληέσσῃ,
ἐν δόμῳ Ἠετίωνος, ὅ μ' ἔτρεφε τυτθὸν ἐοῦσαν, 480
δύσμορος αἰνόμορον· ὡς μὴ ὄφελλε τεκέσθαι.
νῦν δὲ σὺ μὲν Ἄϊδαο δόμους ὑπὸ κεύθεσι γαίης
ἔρχεαι, αὐτὰρ ἐμὲ στυγερῷ ἐνὶ πένθεῖ λείπεις
χήρην ἐν μεγάροισι· πάϊς δ' ἔτι νήπιος αὖτως,
ὃν τέκομεν σύ τ' ἐγώ τε, δυσάμμοροι· οὔτε σὺ τούτῳ
ἔσσεαι, Ἕκτορ, ὄνειαρ, ἐπεὶ θάνες, οὔτε σοὶ οὗτος. 485
ἦν γὰρ δὴ πόλεμόν γε φύγῃ πολύδακρυν Ἀχαιῶν,
αἰεί τοι τούτῳ γε πόνος καὶ κήδε' ὀπίσσω

467. ἀπεκάπυσεν = ἀπέπνευσε, efflavit animam, *she gasped forth her life.* καπύω is akin to κάπτω, *καφέω, whence κεκαφηότα θυμόν, *Il.* 5, 698.

468. ἔχεε = ἀπέβαλε.

468. σιγαλόεις, *smooth, unctuous,* (fr. σίαλος, *hog's grease:*) hence *glittering.*

468. δέσματα, *bands,* which are severally particularized in the next line as ἄμπυξ, (ἀμπ-έχω,) a fillet which collected the hair on the top of the head; κεκρύφαλος, (κρύπτω) net-work; ἀναδέσμη, a cord or band round the temples; and κρήδεμνον, (κράς, δέω), a lappet hanging down on either side, which might be drawn over the face as a veil.

474. ἀτυζομένην (ὥστε) ἀπολέσθαι, *distracted even unto death.*

476. ἀμβλήδην = ἀναβλήδην = ἀναβολάδην, (fr. ἀναβάλλομαι, *to begin,*) *with sudden outburst.*

477. ἰῇ, Epic for μιᾷ.

479. Πλάκῳ. A mountain of the Troad, in the district of Adramyttium, at the foot of which the town of Thebe was situated, of which Eëtion was king.

ἔσσοντ᾽· ἄλλοι γάρ οἱ ἀπουρίσσουσιν ἀρούρας.
ἦμαρ δ᾽ ὀρφανικὸν παναφήλικα παῖθα τίθησιν·
πάντα δ᾽ ὑπεμνήμυκε, δεδάκρυνται δὲ παρειαί.
δευόμενος δέ τ᾽ ἄνεισι πάϊς ἐς πατρὸς ἑταίρους,
ἄλλον μὲν χλαίνης ἐρύων, ἄλλον, δὲ χιτῶνος·
τῶν δ᾽ ἐλεησάντων κοτύλην τις τυτθὸν ἐπέσχεν,
χείλεα μέν τ᾽ ἐδίην᾽, ὑπερῴην δ᾽ οὐκ ἐδίηνεν.
τὸν δὲ καὶ ἀμφιθαλὴς ἐκ δαιτύος ἐστυφέλιξεν,
χερσὶν πεπληγὼς καὶ ὀνειδείοισιν ἐνίσσων·
ἔρρ᾽ οὕτως· οὐ σός γε πατὴρ μεταδαίνυται ἡμῖν.
δακρυόεις δέ τ᾽ ἄνεισι πάϊς ἐς μητέρα χήρην,
Ἀστυάναξ, ὃς πρὶν μὲν ἑοῦ ἐπὶ γούνασι πατρὸς
μυελὸν οἷον ἔδεσκε, καὶ οἰῶν πίονα δημόν·
αὐτὰρ ὅθ᾽ ὕπνος ἔλοι, παύσαιτό τε νηπιαχεύων,
εὕδεσκ᾽ ἐν λέκτροισιν, ἐν ἀγκαλίδεσσι τιθήνης,
εὐνῇ ἔνι μαλακῇ, θαλέων ἐμπλησάμενος κῆρ·
νῦν δ᾽ ἂν πολλὰ πάθῃσι, φίλου ἀπὸ πατρὸς ἀμαρτών,
Ἀστυάναξ, ὃν Τρῶες ἐπίκλησιν καλέουσιν·
οἷος γάρ σφιν ἔρυσο πύλας καὶ τείχεα μακρά.

489. ἀπουρίσσουσιν, from ἀπουρίζω, Ionic for ἀφορίζω, *to take away somewhat from the limits*, (ὅρος,) so, to *diminish, impair*. But Buttmann (*Lex.* sub. v. ἀπαυρᾶν, *note*) would read ἀπουρήσσουσιν, fr. ἀπαυράω, *to take away*.

490. παναφήλικα, Schol. πάντων ἡλικιωτῶν ἐστερημένον, *deprived of all the friends of youth*. (ἀφῆλιξ, with quite a different meaning, is one who has passed the age of youth).

491. ὑπεμνήμυκε, from ὑπημύω, *to hang down the head*. The perf. of ἡμυω would be ἤμυκε, with redup. ἐμήμυκε.

492. ἄνεισι, *goes up to*, with the additional notion of *supplicating*, i. e. *approaches as a suppliant*. So Lat. *adire*.

493. χλαίνης, χιτῶνος, genitives of the *part* touched.

494. ἐπέχω, *to hold near to*, præbere.

495. ἐδίηνε, 1. aor. fr. διαίνω, *to moisten*.

497. ἐνίσσω is a collat. form of ἐνίπτω, *to reproach*; as these forms never have the meaning of *to say*, they must be distinguished from ἐνέπω, ἔνισπον.

501. μυελόν — δημόν, a figurative mode of expressing all that is most delicate: so *Isaiah* xxv. 6. The Lord shall make unto all people a feast of fat things—of fat things full of marrow. Cf. *Psalm* lxiii. 5.

501. ἔδεσκε, imperf. from the old form ἔδω = ἐσθίω, *to eat*.

504. θαλέων, fr. the plu. form θάλεα, res lautæ; as if neut. for adj. * θάλυς = θαλερός, *blooming*.

νῦν δέ σε μὲν παρὰ νηυσὶ κορωνίσι νόσφι τοκήων
αἰόλαι εὐλαὶ ἔδονται, ἐπεί κε κύνες κορέσωνται,
γυμνόν· ἀτάρ τοι εἵματ' ἐνὶ μεγάροισι κέονται,
λεπτά τε καὶ χαρίεντα, τετυγμένα χερσὶ γυναικῶν.
ἀλλ' ἤτοι τάδε πάντα καταφλέξω πυρὶ κηλέῳ,
οὐδὲν σοίγ' ὄφελος, ἐπεὶ οὐκ ἐγκείσεαι αὐτοῖς,
ἀλλὰ πρὸς Τρώων καὶ Τρωϊάδων κλέος εἶναι.
Ὣς ἔφατο κλαίουσ'· ἐπὶ δὲ στενάχοντο γυναῖκες.

509. *αἰόλος*, *quickly moving*, which Buttmann (*Lex.* sub. v.) takes to be the only original meaning of the word.

510. *κέονται* = *κείνται*.

514. *ἀλλὰ κλέος εἶναι* = *ἀλλὰ (ὥστε) εἶναι κλέος (σοι)*.

HOMER'S ILIAD,

BOOK XX.

THUS, on their part, the Achæans were arming by the side of the curved ships about thee, the insatiate in fight, O Son of Peleus. But on the other hand, the Trojans at the height of the plain.

But Zeus bade Themis summon the gods to an assembly from the summit of Olympus with its many folds; but she forthwith went everywhere, and bade them come to the palace of Zeus. Then was there neither any-one of the river-gods absent, with the exception of Oceanus, nor of the Nymphs, who haunt the fair groves, and the water-heads, and grassy meadows. And coming to the palace of cloud-compelling Zeus, they sat down at the polished verandah, which Hephæstos had made with cunning craft for father Zeus. Thus were they assembled within (the palace) of Zeus; nor did the earth-shaker fail to obey the goddess, but came from the sea among them. Forthwith he sat down in the midst, and asked the counsel of Zeus. Why ever again, lord of the vivid lightning, have you called the gods to council? are you pondering aught about the Trojans and Achæans? For a battle and war of them has now blazed forth between them close at hand. Him them in reply addressed the cloud-compelling Zeus: Earth-shaker, you have understood my counsel in my breast, the reasons for which I have

assembled you; objects of care are they to me, perishing though they be. But truly I will remain seated at a dell of Olympus, where as I look I shall cheer my mind; but do the rest of you go, in order that you may come among the Trojans and Achæans; and assist either party, where each ones' inclination guides him. For if Achilles shall fight alone among the Trojans, not even for a short time will they withstand the swift-footed son of Peleus. And yet even before they used to tremble violently at seeing him; but now, just when he is terribly enraged besides in soul because of his companion, I fear lest he should even storm the fortress contrary to the will of fate. So spoke the son of Kronos, and excited unabating strife. But the gods, having divided feelings, proceeded to go to the war; to the place of assemblage of the ships (went) Here and Pallas, Athene, and earth-encircling Poseidon and Hermes bringing luck, who excels with shrewd devices. And together with them went Hephæstos exulting in his strength, halting, and his thin legs moved rapidly beneath him. But to the Trojans (went) Ares with the glancing helm; and then again with him Phœbus with his youthful locks, and Artemis the arrow-queen, and Leto and Xanthus and laughter-loving Aphrodite. As long then as the gods were far aloof from mortal men, so long the Greeks on the one side vaunted loudly because Achilles shewed himself, and for a long time he had withdrawn from grievous war; but as for the Trojans on the other hand dire quaking crept over each one in his limbs, affrighted, when they saw the swift-footed son of Peleus glittering in his arms, a match for man-slaying Ares. However when the denizens of Olympus came among the throng of men, uprose then Eris the mighty, stirring the nations; and Athene shouted, standing at one time by the side of the dug ditch beyond the wall, at another time upon the loud resounding strand she raised a mighty shout. And from the other side Ares shouted, like a dark hurricane, down from the topmost city, en-

couraging the Trojans shrilly, at another time running along the side of the Simois upon Fair-Hill.

Thus did the blessed gods exciting either party match them together, and among them caused grievous strife to break out. And terribly did the sire of gods and men thunder from above, but from below Poseidon shook the boundless earth, and the lofty tops of the mountains, and the entire base of many-fountained Ida was convulsed, and its peaks and the city of the Trojans and the ships of the Achæans. And underneath the earth Aidoneus king of those below was affrighted, and in his terror leapt from his throne and cried aloud, lest to his harm Poseidon, shaker of the earth, should from above break through the ground, and should display to mortals and to immortals the terrible dank abodes, which the gods hate, gods even though they be. So great a din then arose when the gods met in battle-strife. For surely then against king Poseidon ranged himself Phœbus Apollo having winged arrows; and against Enyalios the gleaming-eyed goddess Athene, and against Here there stood the Lady of the golden arrow, mistress of the cheering cry, Artemis rejoicing in arrows, the Far-darter's sister: and against Leto stood the stout one, Hermes bringing luck, and next against Hephæstos the mighty deep-eddying river, whom gods call Zanthus, and men Skamander. Thus they went forth gods against gods; but Achilles longed to make his way into the throng to confront especially Hector, Priam's son; for with his blood indeed in particular his spirit prompted him to satiate Ares, the warrior with shield of hide. But Apollo, rouser of the nations, straightway incited Æneas to confront the Son of Peleus, and implanted in him brave courage; and he assimilated himself in voice to Priam's son Lykaon; having assimilated himself to him, Apollo son of Zeus, addressed him: Æneas, counsellor of the Trojans, where prithee are your threats, which you professed to the princes of the Trojans while drinking wine, to the effect that you would fight opposing force to force against Achilles, Peleus' Son.

Him again Æneas in reply addressed: Son of Priam, why thus do you urge me although unwilling to fight against the high-souled son of Peleus? For not indeed now for the first time shall I stand opposed to Achilles swift of foot, but already upon another occasion has he with his spear put me to flight from Ida, when he attacked our cattle, and sacked Lyrnessus and Pedasus: but Zeus rescued me, who called up in me strength and fleetness in my legs. Of a truth I had been subdued beneath the hands of Achilles and of Athene who going before him was giving him victory, and bade him with his brazen spear destroy the Leleges and Trojans. Wherefore it is not possible for any man to fight against Achilles; for there is ever near him one at least of the gods who wards off destruction. And besides his weapon flies straight, nor ceases before it penetrates man's flesh; but if so be that the god would strain the issue of the war to make it fair, not very easily should he conquer me, nay, not if he boast to be entirely covered with brass. And him again king Apollo, son of Zeus, addressed: Come, hero, do you too pray to the ever-living gods; and besides they say that you are sprung from Aphrodite, daughter of Zeus, but he is from a lower goddess: for the former is from Zeus, but the latter is from the old god of the sea. But direct straight at him your untiring spear, and let him not altogether turn you aside by dismal words and threatening.

Having thus spoken he inspired the shepherd of the people with mighty strength; but he went through the foremost warriors, equipt in glittering brass. Nor did Anchises' son escape the notice of white-armed Juno as he went against the son of Peleus advancing through the throng of men: and having called the gods together she spoke a speech among them. Ponder at once you two, Poseidon and Athene, in your minds, how these things shall be. Æneas there equipt in glittering brass has advanced against the son of Peleus; but Phœbus Apollo set him on. But come, let us at any

rate turn him back from hence: or further let one of us also stand by Achilles and give him mighty power, nor let him at all fail in spirit, that he may know that the most powerful of the immortals love him, but they on the contrary are vain, who up to the present time at all events are keeping off the war and battle from the Trojans. But we have all descended from Olympus to take part in this battle, in order that he may not on this day suffer aught among the Trojans: afterwards however he shall suffer those things, whatsoever fate spun for him at his birth with a thread, what time his mother brought him forth. But if Achilles shall not hear this from the voice of the gods, he will then be afraid when any god may come against him in the war: and the gods are hard to deal with when they appear under their proper form.

But her then in reply Poseidon, shaker of the earth, addressed; Here, do not be angry out of reason; nor need you be so at all. Neither would I myself be willing to engage the gods in strife; (at least the rest of us, since we are far mightier.) But further let us all sit down going from the beaten path to the watchers' height, while war shall be a care to men. But if perchance Ares or Phœbus Apollo should commence fighting, or should restrain Achilles and not permit him to fight, straightway then by that very place from us too shall arise the rivalry of the battle-cry; and very quickly I ween having been parted from us will they go back to Olympus, to the assembly of the other gods, of necessity coerced by our hands.

Thus then having spoken, the dark-haired god led the way to the up-heaped lofty embankment of divine Herakles, the very one which the Trojans and Pallas Athene built for him, in order that fleeing secretly out of the way of the sea-monster he might avoid it, whensoever it might chase him from the shore to the plain. There then Poseidon sat down and the other gods, and next they threw around their shoulders an impenetrable cloud; while the other gods

going to the other side sat down upon the brow of Fair-Hill, around you, O Phœbus invoked with the cry, and Ares, sacker of cities. Thus then on either side they were sitting meditating plans; but both parties were loth to begin ruthless war: but it was Zeus sitting on high incited them.

But all the plain was filled with men and horses, and was gleaming with brass; while the earth rung beneath the feet of those rushing on together. But two heroes far away the bravest came together into the middle space of either host, eager to fight, Æneas son of Anchises and divine Achilles. But Æneas first with threatning words advanced, nodding with stout helmet; and he held in front of his breast his shield moved impetuously, and brandished his brazen spear. But from the other side the son of Peleus rushed against him, like a ravenous lion, whom the men are desirous to kill having assembled themselves together, a whole township: but he at first goes on his way nothing disquieted, but when one of the youths swift-in-war might chance to hit him with a lance, he crouches for a spring with open mouth, and foam rises about his teeth, and his brave feelings in his heart roar with impatience, and with his tail he lashes his sides and flanks on either side, and rouses himself to fight; and glaring fiercely he makes a rush straight on, if he may kill some-one of the men, or himself be slain in the first throng: thus did his might and haughty spirit incite Achilles to go to meet great-hearted Æneas. But just when they were near as they were approaching one another, him first swift-footed divine Achilles addressed: Æneas, why, having advanced so far from the crowd, have you stopped here? does your mind bid you fight with me, hoping to sway the office of Priam over the chivalrous Trojans? However, even if you should despoil me, Priam will not on that account at any rate place this honour in your power: for he has sons; and he is steadfast and not weak in mind, or have the Trojans set apart for you

a grant of planted and arable land surpassing others, beautiful, for you to hold if you should kill me? but I expect that you will do this thing with difficulty. Already at another time I put you to flight I assert with my spear: or do you not remember when (finding) you all alone I chased you far from the oxen down the heights of Ida with nimble feet at headlong speed? but then you turned not round to face me as you fled; but thence you stealthily escaped into Lyrnessus: that town however I came suddenly upon and sacked with the aid of Athene and of father Zeus; but I took away the day of freedom from the captive women and led them off; you however Zeus protected and the other gods: but now they will not rescue you I imagine, as you fancy in your heart; but I bid you retire back and go among the crowd before you suffer harm, and stand not to confront me: even a fool perceives the mischief when 'tis done.

But him in turn Æneas answered and addressed: Son of Peleus, think not with mere words to scare me like a child; since well I know myself to utter taunts and unseemly railings. We know the lineage and we know the parents of each other, hearing the ancient sayings of mortal men: by sight however never have you at any-time seen my parents nor I yours. They say that you are the off-spring of blameless Peleus and of your mother Thetis, the fair-haired child of Ocean: but I boast to be born the son of great-hearted Anchises, and my mother is Aphrodite: now of these the parents on one side shall bewail their son to-day: for I assert that not (satisfied) with child-like words alone, on these terms separated shall we two return from the fight. But if you please to learn this too, (I will tell it,) that you may clearly know our lineage, and it is known to many men. First then cloud-gathering Zeus begot Dardanus, and he founded Dardania; since not yet had sacred Ilium been built in the plain, a city of plain-speaking men, but still they inhabited the slopes of many-fountained Ida.

Now Dardanus begat a son king Erichthonius, and he indeed was wealthiest of mortal men; three thousand mares of his pastured over the marshy meadows, delighting in their tender foals: with them as they grazed Boreas himself became enamoured, and covered them having assumed the shape of a dark-maned horse. And they becoming pregnant produced twelve foals, and these when they would bound over the fruitful corn-land, galloped upon the top-most ears of the stalks, and broke them not; and when again they bounded over the wide ridges of the sea, they used to gallop upon the topmost breakers of the whitening sea. But Erichthonius begat Tros, king of the Trojans, and from Tros there sprang three blameless sons, Ilus, Assaracus, and godlike Ganymede, and he in truth was fairest of mortal men; and him the gods caught up to be the cup-bearer of Zeus, on account of his beauty, that he might live among the immortals. But Ilus next begat a son blameless Laomedon, and Laomedon in turn begat Tithonus, Priam, Lampus, Klytius, and Hiketaon scion of Mars; but Assaracus (begat) Capys, and he Anchises as his son; and Anchises me, while Priam begat godlike Hector. Of such lineage and such blood I boast to be. But Zeus increases or diminishes valour in men in such way as he wills, for he is lord of all. But come, no longer let us prate thus like children, standing still in the midst of the hostile battle; for 'tis easy for both of us to utter taunts many in number, nor could a ship with benches for a hundred rowers bear the load. But the tongue of mortals is glib, and in it there are many sayings of all kinds, and the field of words is wide, stretching here and there. Of such kind as is the word you may have spoken, such you shall hear again. But what need for us with strife and wrangling, to wrangle with each other, like women, who in wrath, because of some cause of quarrel gnawing at the heart, go out into the public street, and reproach each other with much that is true, much that is not, and their

anger prompts this too. But with words you will not turn me, eager as I am from my courage, before you fight confronting me with the spear; but come, we will with speed make trial of each other with brazen spears.

He spoke and hurled his brazen spear against the shield terrible, fearful to look on; and the great shield clanged about the spear's point, and Peleus' son held the shield from him with his stout hand, terrified, for he thought that the long handled spear of great-hearted Æneas would easily pass through; fool that he was, nor thought in his heart and in his soul that it is not easy for the glorious gifts of the gods to be subdued by mortal men, nor to yield to them, nor did the mighty spear of warlike Æneas break through the shield, for the gold, the god's gift, stopped it; through two plates however he drove it, but there were still three; since Hephæstos with the crippled feet had beaten out five plates, two brazen, and two within of tin, and one of gold: and by this one then the ashen spear was stopped.

Then next in turn Achilles hurled his long-handled spear, and struck upon the shield of Æneas, equal on all sides at the outer edge, where thinnest ran the brass, and the ox-hide was spread the thinnest; and the Pelian ash crashed right through, and the shield rang under it. But Æneas crouched down, and thrust the shield far from him terrified, the eager spear then passing over his back stopped in the ground, but it burst through both circles of the shield covering the whole man; and he having escaped the long spear stood still, and infinite distress was poured upon his eyes, terrified because the weapon was planted near him: but Achilles with eager haste sprang on him, having drawn his sword, shouting fearfully: but Æneas seized with his hand a stone, a mighty mass, which not even two men could carry, such as men are now, but he easily wielded it all alone. Then would Æneas have struck him, as he rushed on with the stone, either upon the helmet, or the

shield which warded off from him dismal death; and Peleus' son would have taken away his life in close fight with his sword, had not Poseidon, shaker of the earth, quickly perceived it: and forthwith among the immortal gods he spoke and said:

Oh heavens! in truth distress comes on me on account of great-hearted Æneas, who quickly will descend to Hades, persuaded by the counsels of Apollo the far-darter; fool that he is, for *he* will not ward off him dismal death; but why now being blameless himself, does he suffer sorrows, to no good purpose on account of woes not of his own working, while ever to the gods who hold the spacious heaven he gives grateful gifts? but come, let us at any rate rescue him from death, lest even Kronos' son be wroth, if Achilles should slay him: but it is destined for him to escape, in order that the family of Dardanus, (whom the son of Kronos loved beyond all the sons who were born to him of mortal women,) should not fail having no issue, leaving not a trace. Since for this long time the son of Kronos has hated the race of Priam; but now in truth Æneas the mighty shall rule over the Trojans, and his sons who may be born after him.

Him then the large-eyed venerable Here answered: Earth-shaker, do you take counsel with your own heart about Æneas, whether you will rescue him, or will abandon him to be subdued, brave as he is, by Achilles, Peleus' son. For truly we two, myself and Pallas Athene, have sworn an oath by many things among all the immortals, that we will never ward off the evil day from the Trojans, not even when all Troy in flames may burn with devouring fire, and the warlike sons of the Achæans kindle it.

But when Poseidon, shaker of the earth, heard this, he hasted to go through the battle and through the din of spears, and he came where was Æneas and the renowned Achilles. Straightway then he shed a mist upon the eyes

of him, Achilles, Peleus' son; but he drew the ashen shaft of the spear, well shod with brass, out of the shield of the great-hearted Æneas, and laid it down before the feet of Achilles; but Æneas he hurried away, lifting him up on high from the ground. Many ranks of heroes, many of horses did Æneas over-leap, springing by the hand of the god, and he came to the rear of the impetuous battle, where the Caucones were arming to take part in the fight. But Poseidon, shaker of the earth, came very near him, and addressing him spoke winged words:

Æneas, who of the gods in this way urges you blinded by folly to contend against the high-souled son of Peleus, who is both braver than you and dearer to the immortals? but retire, whensoever you may meet with him, lest even against the decision of fate you should come to the house of Hades. But when Achilles may have met with death and fate, then greatly emboldened fight among the foremost, for no one else of the Greeks shall despoil you.

Thus having spoken he left him there, when he had clearly told him all. And next he quickly scattered from the eyes of Achilles the mist divinely sent; and he saw clearly with his eyes; but forthwith vexed with anger he spoke to his own great-hearted soul:

Oh heavens! surely a great marvel this that I behold with my eyes; here lies my spear upon the ground, nor can I anywhere perceive the man at whom I hurled it, desirous to kill him. Surely Æneas was beloved by the immortal gods; but I deemed that he boasted merely idly. Let him go; he, who even now has gladly escaped from death, will not again have courage to make trial of me. But come now, having urged on the war-loving Danai, I will make proof of the other Trojans going against them.

He spoke, and sprang among the ranks, and exhorted them man by man: No longer now stand aloof from the Trojans, ye noble Achæans, but come, let man advance against

man, and let him be eager for the fray. But it is difficult for me, strong though I be, to encounter these so many men, and to fight with all. Not even Ares, who is an immortal god, nor Athene could be busy about the (ravening) jaws of this so great contest, and toil at it. However as much as I can do with hands and feet and might, in that I maintain I will no more be slack, no, not in the least degree: but I will go right through their ranks, nor do I imagine that any-one of the Trojans will be well-pleased, whoever may come near my spear.

So he spoke urging them on; but famous Hector exhorted and encouraged the Trojans, and said that he would go against Achilles:

High-spirited Trojans, fear ye not the son of Peleus: with words I too could fight even against the immortals; but with the spear it is difficult, since they are far mightier. Nor shall Achilles cause all his words to issue in performance, but part he brings about, and other part he breaks off in the midst of the accomplishment. But I will go and confront him, even if he has hands like fire, yes, hands like fire and strength like flashing iron.

So he spoke, urging them on; but the Trojans on the opposite side raised their spears, and they joined in battle-shock together, and a shout arose, and then forthwith Phœbus Apollo stood near to Hector and spoke:

Hector utterly forbear to do battle with Achilles in the foremost van, but await his attack among the throng and out of the din of battle, lest he should either hit you from a distance, or strike you with his sword at close quarters.

So he spoke: but Hector again shrunk back into the crowd of men, terrified when he heard the voice of the god as he spoke. But Achilles sprung among the Trojans clothed in his soul with courage, shouting terribly; and first he slew Iphition, brave son of Otrynteus, leader of many men, whom

a naid Nymph bore to Otrynteus sacker of cities, at the foot of snow-clad Tmolus, in the rich district of Hyde; him then as he eagerly hurried forward, godlike Achilles struck with his spear on the middle of the head; but it was cleft quite in twain, and as he fell he gave a heavy sound; and god-like Achilles boasted over him.

You are lying low, son of Otrynteus, of all warriors most terrific; here is your death; but your birth-place is at the lake Gygæa, where is your paternal plot of land, close by the Hyllus, abounding in fish and the eddying Hermus.

So he spoke vaunting, but his eyes darkness veiled; and him the horses of the Achæans cut in twain with the tires of the wheels in the van of the battle; but he (Achilles) next after him struck on the temple Demoleon, brave stemmer of the fight, Antenor's son, right through the cap with cheeks of brass. The brazen helmet then did not restrain it, but passing through it the eager spear shattered the bone, and all the brain within was scattered about; and it subdued him eagerly pressing on. Hippodamas next, who had leapt down from his chariot, he wounded with his spear in the back as he was flying before him: but he breathed out his soul and bellowed, as when a bull has bellowed on being dragged around the Heliconian king (Poseidon,) while the youths drag him, and the shaker of the earth is thereby gladdened, thus then as he bellowed his proud spirit left his bones. But he went with his spear in pursuit of godlike Polydorus, Priam's son; him his father used by all means to forbid to fight, because among his sons he was the youngest by birth, and was the best beloved by him while with his feet he surpassed all the rest; just then however through childish folly showing off his nimbleness of foot, he was darting along through the foremost champions, until he lost his life. Him godlike Achilles swift of foot struck with a dart as he was hurrying past, at the middle on the back, where the golden clasps of the belt held it fast, and the cuirass thereby

made double (*i. e.* doubled by the belt above it) stopped it (the dart). And the point of the spear passed right through by the navel, and he fell on his knees with a groan, and a dark cloud covered him around, and having bent himself down to the ground he held his bowels in his hands.

But when Hector perceived his brother Polydorus holding his bowels in his hands, bowing himself down to the ground, forthwith a mist was shed upon his eyes; no longer then did he prevail upon himself to keep afar off, but he went to meet Achilles, brandishing a sharp spear, looking like fire: but Achilles as he saw so he leapt up, and spoke a vaunting word:

The man is nigh, who touched my soul most nearly, who to my sorrow slew my valued comrade; no longer then may we skulk from one another along the lines of the fight.

He spoke, and sternly gazing at him addressed godlike Hector: draw nearer, in order that you may more quickly arrive at the issue of death.

But him nought terrified Hector with the glancing helm addressed; Son of Peleus, by no means expect to scare me like a child with mere words, since well I know myself to utter taunts and unseemly railings. But I know that you are brave and that I am far inferior to you: but yet these matters lie at the knees of the gods, whether I, inferior though I be, may take away your life, striking you with my spear; since surely my weapon too is sharp at the point.

He spoke, and brandishing his spear hurled it, and it did Athene turn back from glorious Achilles with a breath, having blown very gently; and it came back to godlike Hector, and fell before his feet. But Achilles rushed on eagerly, longing to kill him, shouting terribly: but him Apollo rescued very easily, inasmuch as he was a god, and covered him then with a thick mist. Thrice then did godlike Achilles swift of foot rush on with brazen spear, and thrice he smote the dense mist. But when indeed a fourth time he

came on, a match for a god, threatening terribly he spoke winged words:

Now again you have escaped death, dog that you are: very near you in sooth came the evil; now again Phœbus Apollo has rescued you, to whom belike you pray when going into the din of spears. Full surely I will make an end of you, having fallen in with you at some future time, if haply some one of the gods is a helper to me too. But now I will again go in pursuit of the others, whomsoever I may light upon. Thus having spoken he wounded Dryops in the middle of the neck with a dart; and he fell before his feet; and him he left, but Demuchus, Philetor's son, a warrior brave and huge, he checked in his course, striking him on the knee with his spear; him then he deprived of life by a blow from his great sword. But rushing furiously upon Laogonus and Dardanus, two sons of Bias, he forced both from the chariot to the ground, having darted at one with his spear, and having struck the other at close quarters with his sword. Next Tros, Alastor's son; but he had come to meet him, having clasped his knees, if haply he might spare him and dismiss him with life, and kill him not, having had compassion on his equality of years: fool that he was, nor knew at all that he was not likely to persuade him (to spare him): for the hero was not joyously disposed, nor of kindly mood, but very violent: he then with his hands clasped his knees, but he with his sword wounded him in the liver; and his liver fell out, and the dark blood from it filled his bosom, and darkness veiled his eyes reft as he was of life: but he (Achilles) standing near wounded Mulius with his spear on the ear; and instantly the brazen point passed through the other ear; but he struck Echeklus, son of Agenor, on the middle of the head with his hilted sword: and all the sword grew warm with blood; and dark death and strong fate seized his eyes. Next Deucalion, where the tendons of the elbow hold it together,

there he pierced him through his hand with the brazen point; but he disabled in his hand awaited him, with death before his eyes; but he smote him with his sword upon the neck, and struck the head to a distance, helmet and all; the marrow furthermore started from the vertebra; but he lay stretched at length upon the ground. But he proceeded to go in pursuit of the blameless son of Peleus, Rhigmus, who had come from deep-soiled Thrace; him he smote in the middle with a dart, and the brass was fixed in his lungs; and he fell from his chariot; but his squire Arëithous, as he turned the horses back, he struck on the back with a sharp spear, and forced him from the chariot; and his horses started in disorder. But as a fire heaven-kindled spreads its fury over the deep glens of a parched mountain, and the dense wood burns, and the wind swaying the flame every way rolls it onwards; so he darted in every direction with his spear, a match for a god, dashing on and slaying, and the dark earth flowed with blood. But as when one yokes broad-fronted steers to tread out white barley on a well-constructed threshing-floor, and that easily becomes shelled out beneath the feet of the loud-lowing oxen, so did the solid-hoofed steeds driven by high-souled Achilles trample together corpses and shields; but the whole axle beneath was spattered with blood, and the rails which ran around the chariot, which the clots of blood, both those from the hoofs of the horses and those from the tires of the wheels, splashed up: but the son of Peleus was eager to gain glory, and his hands that none might cope with were besmeared with filth of gore.

HOMER'S ILIAD,

BOOK XXI.

But when now they came to the ford of the fair-flowing river, the eddying Xanthus, whom immortal Zeus begot, there (Achilles) having separated them into two parts, chased one part of them to the plain towards the city, by the same road by which the Achæans fled bewildered the day before, when famous Hector raged furiously: by this way then they streamed onwards in headlong flight; but Here spread a dense mist before them in order to retard them: while the other half were forced into the deep-flowing river with its silver eddies; and they plunged in with a loud splashing sound, and the deep streams roared, and the banks round about resounded loudly; and they with shrieking cries swam hither and thither, whirled round among the eddies. But as when locusts (driven out) by the rush of fire rise aloft to fly to a river, but the untiring fire burns, kindled suddenly, and they through fear fall down to the water: so by Achilles was the sounding stream of deep-eddying Xanthus filled with a mingled mass of horses and men.

But he of the race of Zeus left there his spear upon the bank leaning upon the tamarisks; and he leapt in, a match for a god, having his sword only, and in his mind he meditated dreadful deeds. And he struck wheeling about every way, and from them there went up disgraceful groans, as they were smitten with the sword, and the water was tinged with blood. But as

when the other fish fly before a dolphin that frequents the deeps, and fill the inmost recesses of a harbour affording safe anchorage, scared; for it devours of a certainty whatever it may catch; thus down the streams of the impetuous river were the Trojans cowering beneath the rocks. But when from slaughtering he was weary in his hands, he chose out of the river twelve youths alive, a compensation for the death of Patroclus Menœtius' son. These he dragged out stupified with fear like fawns, and bound their hands behind them with the well-cut thongs which they themselves were wearing upon their coats of mail; and he gave them to his attendants to lead down to the hollow ships: but he sprang back again, eager for slaughter.

There he met a son of Priam sprung from Dardanus escaping from the river, Lykaon by name; now him he had himself formerly caught and carried off unwilling from his father's garden ground, having gone forth by night; but he was cutting down with sharp hook of brass a wild fig-tree, namely the young branches of it, that they might be the rails of a chariot; on him then came the godlike Achilles an unlooked for pest. And him then he sold away to Lemnos furnished with fair buildings, carrying him on shipboard; but the son of Jason gave his price. And from thence Ëetion of Imbros, being his guest-friend, ransomed him, and gave him many presents, and sent him to illustrious Arisbe; and secretly escaping thence he reached his father's house. During eleven days he cheered his soul among his friends on his return from Lemnos: but on the twelfth again some god threw him into the hands of Achilles, who was about to send him to the (house) of Hades, although unwilling to depart.

So then when divine Achilles, swift of foot, perceived him all unarmed, without helmet and shield, nor had he a spear, but all these he threw away upon the ground; for the sweat distressed him as he fled from the river, and weariness overpowered his knees; so then oppressed with wrath he straightway spoke to his own great-hearted soul.

Oh heavens! surely a great marvel this which I behold with my eyes: of a very truth the great-hearted Trojans whom I slew will again rise up from forth the murky gloom, as even this man has plainly come having escaped the dismal day, sold into holy Lemnos; nor did the wide waters of the foaming brine restrain him, which detain many against their will. But come he shall even taste the point of my spear, that I may perceive in my mind and know whether he will likewise return thence also, or whether the life-giving earth will restrain him, which restrains a man strong though he be.

Thus he was pondering in mind, halting for a moment; but he drew near him stupified from fear, desirous to touch his knees; and in his soul he earnestly desired to escape dismal death and black fate. Godlike Achilles then raised his long spear desiring to wound him; but he ran in under it and clasped his knees crouching down; the spear then passing above his back stood in the ground longing to be satisfied with man's flesh. But he entreated him, having with one hand clasped his knees, and with the other clutched the pointed spear, nor let it go: and addressing him spoke winged words:

I implore you, Achilles; but do you respect me, and pity me: I am to you, O favourite of heaven, as a suppliant deserving of respect. For with you first I tasted the bruised corn of Demeter on that day, when you caught me in the well-tended garden, and carried me off from my father and friends and sold me into Lemnos; but I brought you in the price of a hundred oxen. But however I was ransomed giving thrice as much: and this is now the twelfth morning since I came to Ilium, having suffered much: and now again pernicious Fate has placed me in your hands: sure it must be that I am hated by father Zeus, who has given me again to you: short-lived indeed was I brought forth by my mother Laothoe daughter of aged Altes, of Altes who rules over the Leleges rejoicing in war, holding lofty Pedasus upon

the river Satniois. His daughter Priam married, and many others besides; and from her we two were sprung, but you will slaughter both. Him truly you subdued among the foremost foot soldiers, the godlike Polydorus, when you struck him with your sharp spear: and now grief will befall me here; for I do not suppose that I shall escape your hands, since the deity has brought me near. But I will tell you another thing, and do you ponder it in your mind: slay me not, since I am not born of the same mother as Hector, who slew your comrade so gentle and so brave.

Thus then Priam's famous son addressed him with suppliant words; but he heard an inexorable reply:

Fool, tell me not of ransom, nor speak of it: for before that Patroclus met with the day of doom, so long it was more pleasing to my mind to spare the Trojans, and I took many alive and sold them; but now there is not one who may escape death, (whomsoever at least the god may put into my hands before Ilium,) of all the Trojans in general, but especially of the sons of Priam. But, friend, you too must die: why lament thus? Patroclus too died who was far braver than you. Do you not see what manner of man I am, how fair and great? I am of a noble sire, and a goddess mother bore me; but death impends in truth over me also—it will be either morning or afternoon or mid-day—when some one shall take away even my life with a weapon, having hit me either with a spear or with an arrow from the string.

He spoke; and straightway his knees and his heart failed; he let go his hold of the spear, and sat down spreading out both his hands; but Achilles drew his sharp sword and struck him on the collar-bone by the neck; and the whole of the two-edged sword was buried in the wound; he then head-foremost on the ground was lying stretched at length: and the dark blood flowed out and moistened the earth. And Achilles taking hold of him by the foot threw him head-long into the river, and vaunting over him spoke winged words:

Come now and lie among the fish, which, all free from care, shall lick the blood of your wound; nor shall your mother place you on the bier and bewail you; but Skamander will bear you in his eddies to the spacious bosom of the sea. Many a fish leaping along the waves will spring from below to the dark rippled surface to devour the white fat of Lykaon. May ye perish, until we attain to the city of sacred Ilium, yourselves flying, but I behind you slaughtering. Nor shall the wide-flowing river with his silver eddies profit you, to whom this long time past you sacrifice many bulls and cast alive into his whirlpools many solid-hoofed horses. But even thus you shall perish by an evil fate, until you shall atone for the slaughter of Patroclus, and for the death of the Achæans, whom you killed at the swift ships during my absence. Thus then he spoke: but the river-god was more incensed in his heart; and pondered in his mind how he might check divine Achilles in his warlike toil and ward off ruin from the Trojans. But meantime the son of Peleus grasping his long-handled spear sprang upon Asteropæus, son of Pelegon, longing to kill him; but him the broad-streamed Axius begot, and Peribœa, eldest of the daughters of Akessamenus; for with her the deep-eddying river was united. But against him Achilles rushed; but he advancing from the river to confront him stood holding two spears; but in his soul Xanthus implanted courage, since he was incensed at the youths slain in battle, whom Achilles slew all down the stream, and pitied not. But just as they drew near advancing against one another, him first divine Achilles swift of foot addressed:

Who are you, whence of men, who have dared to confront me? Of hapless parents they are sons who oppose my might.

But him in return the illustrious son of Pelegon addressed: high-minded son of Peleus, why do you ask my birth? I am from deep-soiled Pæonia, far remote, leading Pæonian warriors armed with long spears: and this is now

the eleventh morning since I came to Troy. But my birth is from broad-flowing Axius—Axius who pours forth the fairest stream on earth—who begot Pelegon spear-famed, and he begot me men say; now however let us fight, illustrious Achilles.

So he spoke threatning; but divine Achilles raised the Pelian ash; but the hero Asteropœus at the same time (darted) with the spears from both his hands, since he was ambidexter; with one spear then he struck the shield, nor did he penetrate quite through the shield; for the gold checked it, the god's gift; but with the other he slightly grazed him on the fore-arm of the right hand, and the dark blood sprang forth; but the spear passing above him was planted in the ground desirous to be satisfied with flesh. Next in turn Achilles hurled his straight-flying ashen spear at Asteropœus, longing to kill him. Him however he missed; but he struck the high bank, and straightway drove down into the bank the aspen spear brandished by the middle. But Peleus' son drew his sharp sword from his thigh and sprang on him eagerly: but he was unable to pull out of the over-hanging bank the ashen spear of Achilles with his stout hand: thrice he shook it desirous to pull it out, and thrice he relaxed his force; but the fourth time he wished within his soul to bend and break the ashen shaft of Æacus' descendant, but first Achilles nigh at hand took away his life with his sword. For he struck him on the belly by the navel; and straightway all his bowels gushed out upon the ground; and darkness veiled his eyes as he gasped for breath. Achilles then leapt upon his breast and spoiled him of his armour and spoke a vaunting word:

Lie so: difficult it is for you to cope with the offspring of Kronos' powerful son, sprung from a river though you be. You said indeed that your birth was from a broad-flowing river; but I boast to be of the race of mighty Zeus. A hero king of many Myrmidons begot me, Peleus son of Æacus,

and Æacus was from Zeus. Therefore Zeus is more mighty than rivers that flow down to the sea, and so the race of Zeus is more mighty than that of a river. For truly there is near you a great river, if he can at all assist you; but it is not possible to fight with Zeus, son of Kronos. With him neither does lordly Achelous match himself, nor the mighty strength of deep-flowing Oceanus, from whom all rivers and every sea, and all fountains and deep wells flow; but even he fears the lightning of mighty Zeus and the terrible thunder when it crashes from the sky.

He spoke, and from the overhanging bank he drew his brazen spear, and him he left there, when he had taken away his life, lying in the sand, and the dark water drenched him. Him then the eels and fish were busy about, feeding upon the fat over the kidneys and tearing it. But he proceeded to go against the Pæonians equipt with horses, who were yet flying along the eddying river, when they saw their bravest hero in the stout fight subdued by force under the hand and sword of the son of Peleus. There he slew Thersiloclus, and Mydon, and Astypylus, and Mnesus, and Thrasius, and Ænius, and Ophelestes. And swift Achilles would have killed even more Pæonians, had not the deep-eddying river, being incensed and taking the semblance of a man, addressed him from his deep whirlpool:

Achilles, you are mighty beyond other men, and you do unseemly deeds beyond them; for truly the gods themselves always defend you. If the son of Kronos granted you to destroy all the Trojans, having at any rate pushed on from me wreak mischief along the plain: for of a truth my pleasant streams are full of corpses, nor am I at all able to pour down my flood into the divine sea, thronged with dead bodies, while you slay consumingly: but come, desist: astonishment possesses me, leader of the people.

Him in reply swift-footed Achilles addressed: These things shall be even as you order, Skamander fed by Zeus. But

I will not cease from slaughtering the overbearing Trojans before that I drive them to the city and measure my strength against Hector, whether he shall subdue me or whether I him.

Thus having spoken, he rushed upon the Trojans, a match for a god: and then the deep-eddying river addressed Apollo:

Oh heavens! lord of the silver bow, son of Zeus, you have not obeyed the counsels of the son of Kronos, who very especially enjoined you to stand by the Trojans and defend them, until the sun should sink late in the west, and overshadow the deep-soiled land.

He spoke, and Achilles, famed for the spear, sprang into the midst, leaping off the overhanging bank: but he attacked him rushing on with swollen stream; and he stirred all his waters being in a tumult; and he thrust on many dead bodies, which were in heaps all along his stream, whom Achilles killed: these he threw out of his channel on to the dry land, bellowing like a bull: but the living he saved among his fair streams, concealing them in his deep vast eddies. And terribly the wave stood surging round Achilles, and the stream throwing itself upon his shield thrust him back; nor could he stand steady with his feet. But he seized with his hands an elm tree growing luxuriantly, large; but it uprooted tore away the whole bank as it fell, and checked the fair streams with its close branches, and made a dam across it, falling entirely in. He then having leapt up from the eddy, darted forth with nimble feet to fly over the plain; nor did the mighty god desist, but uprose against him growing black on the surface, in order that he might check him, the godlike Achilles, and ward of destruction from the Trojans. But the son of Peleus sprang back with a bound, as far as a spear's throw, with the swoop of a black eagle, the hunter, who is at once the strongest and the swiftest of birds: like it he sprang back; but on his breast the brass rang terribly: but having swerved from it he fled to one side, but the river followed in his rear flowing with mighty

roar. But as when one making channels from a fountain of dark water conducts among his plants and garden-ground a rill with water, holding in his hand a spade, casting obstacles out of the trench; and as it runs on, all the pebbles beneath are swept away, but as it flows quickly down it babbles in a sloping place and outstrips even the conductor; thus ever did the wave of the river reach Achilles, though light-footed; but gods are mightier than men. As often as divine Achilles, swift of foot, might essay to stand and face it, and to learn whether all the immortal gods who hold the spacious skies are for putting him to flight, so often did a huge wave of the river fed by Zeus turn aside his shoulders from above; but he kept leaping upwards with his feet, grieving at heart; but the impetuous river was wearying his knees beneath, slipping away from underneath, and kept carrying away the the ground beneath his feet. But the son of Peleus groaned, looking up to the wide heaven.

Father Zeus, how utterly no one of the gods engages to preserve me miserable from the river: afterwards I would willingly suffer anything. But no other of the Olympian gods is so much to blame in my case, except my mother, who soothed me with untruths: she told me that I should perish beneath the walls of the Trojans armed with breast-plates, by means of the swift arrows of Apollo. Would that Hector had killed me, who has grown up the bravest here at any rate: so would a brave man have slain, and would have despoiled a brave man. But as it is, it is allotted by fate for me to be seized by a wretched death, pent up in a mighty river, like a young swine-herd, whom a torrent washes away as he is fording it in a storm.

So he spoke; but very quickly Poseidon and Athene came and stood near to him, having assimilated themselves in form to mortals; and having taken his hand with their hand they bound themselves by verbal pledges: and to them Poseidon, shaker of the earth, began and spoke:

Son of Peleus, do not fear overmuch, nor be [illegible]d;
for we two of the gods, I and Pallas Athene, [illegible]
to you, Zeus having given his approval: sinc
doom to be subdued by a river at any rate
soon abate, and you yourself shall see it.
shrewdly suggest to you, if you will obey; d
your hands from war that treats all alike, l
have driven back to the famous walls of Ill
host, whosoever may escape. But when you
Hector of life, go back to the ships; but w
gain glory.

Thus then having spoken they two went
immortals. But he went, (for the injuncti
greatly encouraged him,) to the plain; but i
flooded water; there floated many fair sh
slain in battle, and many a corpse; but his
stemming the stream, as he sprang straight
did the broad-flowing river restrain him; for mighty strength
Athene supplied.

Nor did Skamander repress his own wrath, but was yet more incensed with Peleus' son, and crested the billows of the stream raising it aloft, and called to Simois shouting aloud: Dear brother, let us both at least check the might of the hero; since quickly will he sack the vast city of king Priam, while the Trojans throughout the battle-din abide him not. Come, with all speed defend me, and fill full your streams with water from the fountains, and rouse up all your torrents, and raise a huge wave; stir also a mighty uproar of trunks of trees and stones, that we may make an end of this furious hero, who forsooth now lords it, and aims at projects equal to the gods. Now I assert that neither shall his strength avail him aught, nor aught his beautiful form, nor those fair arms, which somewhere right at the bottom of the pool shall lie buried beneath the slime; and him himself will I enwrap with sand in quantities, spreading around him heaps of silt

of infinite size, nor shall the Greeks be able to gather up his bones, so much mud will I put over him. In that same place his very tomb shall be, nor shall he need at all a heaped mound, when the Greeks bury him.

He spoke, and assaulted Achilles tumultuously rushing on high, roaring with foam and blood and corpses. Forthwith the dark wave of the heaven-fed river was raised towering aloft, and overpowered the son of Peleus. But Here cried aloud, very terrified for Achilles lest the mighty river with his deep eddies should sweep him away. Straightway then to Hephæstos her own dear son she spoke: Up, Thou with the crippled feet, my son, for we used to deem that the eddying Xanthus was fairly matched against thee in fight; come with all speed, defend him, and show forth flame in abundance. I however will go in order to summon from the sea a severe storm of the west wind and of the swift south wind, which may burn up the corpses of the Trojans and their arms, bringing a harmful flame: but do you along the Xanthus' banks fire his trees, and plunge him into flame; and let him not by any means with gentle words divert you and with threatning: nor first restrain your might, but whensoever I with a shout may cry aloud, then check the untiring fire.

So she spoke; but Hephætos made ready his furious fire. First the fire burnt fiercely in the plain, and it burnt up many dead bodies which were there in heaps, whom Achilles had slain: and all the plain was dried, and the bright waters stopped. But as when a north wind in the late summer quickly dries up a newly-watered garden, and whoso tends it rejoices over it (the garden); so the whole plain was dried, and he burnt the corpses quite up; and then he turned his glittering flame against the river. Both elms were burnt and willows and tamarisks too, and the lotus was burnt and the rush and the galingale, which grew in abundance around the fair streams of the river. The eels languished and the

fish, both those among the eddies, and those among the fair streams, kept diving here and there, languishing beneath the breath of the artificer Hephætos. And the strength of the river god was parched up, and he spoke and called him by name:

Hephæstos, none of the gods can match with you, nor can I fight with you thus blazing with fire. Desist from strife: and godlike Achilles may straightway drive the Trojans out of the city: what have I to do with strife and aid?

He, spoke being scorched by fire, and the fair streams were bubbling up. But as a chaldron boils within, urged by a great fire, melting the fat of a well-fed hog, bubbling up from every side, while beneath it lie logs fit for burning; so were his fair streams burning with fire, and the water boiled, nor could he flow forwards, but stopped; and the reek of Hephæstos of many wiles harassed him with its force. But praying earnestly to Here, he addressed winged words:

Here, why has your son fastened on to annoy my streams more than all the rest? I truly am not so much to blame as all the others, as many as are the abettors of the Trojans. But indeed for my part I will entirely cease if you will give the word; but let him also cease: and I will swear to this, that I will never ward off from the Trojans the evil day, not even when all Troy in flames may burn with furious fire, and the warlike sons of the Achæans may set it in a blaze.

But when the white-armed goddess Here heard this, straightway then she addressed Hephæstos her own son: Hephæstos, hold, renowned son; for it is not seemly thus for the sake of mortals to maltreat an immortal god. So said she, and Hephæstos quenched the fire kindled from heaven, and the retiring wave forthwith hurried back into its fair streams. When however the might of Xanthus was subdued, they both paused, for Here though enraged restrained them.

But on the other gods there fell strife, burthensome, grievous, and the passions in their breasts were blown about with varying blasts: they fell on one another with a clattering din and the broad earth clanged again, while around the vast heaven rang with the trumpet's sound; and Zeus perceived it as he sat on Olympus, and his heart within him laughed for joy, when he beheld the gods meeting in battle strife. They then no long time stood apart, for the shield-piercer Ares began, and first rushed upon Athene, grasping a brazen spear, and spoke a taunting word:—Why again do you set together the gods in strife, wasp, having prodigious boldness, and your high spirit has incited you: do you not remember when you incited Tydeus' son Diomedes to wound me? and yourself taking the bright-beaming spear thrust straight at me, and tore my fair flesh? wherefore I think that now in turn you shall atone for whatsoever you have done to me. Thus having spoken, he struck against the fringed ægis, fearful to see, which not even the thunderbolt of Zeus would subdue. There blood-stained Ares struck her with a long spear. But she drawing back, in her strong hand took up a stone that was lying in the plain, black, rough and large, which men of the olden time had placed to be a boundary of the field: with which she hit impetuous Ares on the neck, and relaxed his limbs. He when fallen extended over seven plethra, and covered his hair with dust: and his armour clanged around him: but Pallas Athene laughed, and vaunting over him spoke winged words:

Fool, not even yet have you at all perceived how far braver I boast to be, that you match your might as on a par with mine. So may you satisfy in full your mother's maledictions, who in her wrath plans ills against you, because you deserted the Achæans, but are warding off destruction from the haughty Trojans.

Thus then she spoke, and turned away her flashing eyes. But him Zeus' daughter, Aphrodite, took by the hand heaving

full many a groan; and with much ado he gathered his senses. But when the white-armed goddess Here perceived her, straightway she addressed to Athene winged words:

Oh heavens! child of ægis-bearing Zeus, unwearied one, again that wasp is leading off Ares, the bane of mortals out of the dreadful battle through the throng: but follow thou.

So she spoke: but Athene hurried in pursuit, and was glad in heart. And having come near, she smote her with her strong hand upon the breast; and there her knees were relaxed and all her senses. They then were both lying upon the fruitful earth; but she vaunting over them spoke winged words:

Such now may all be, as many as are the abettors of the Trojans, when they may fight with the mail-clad Achæans, and may they be thus bold and stout of heart, even as Aphrodite has come a helper of Ares, opposing my might. So should we truly have ceased from battle long ago, having sacked the well-built city of Ilium.

So she spoke: and the white-armed goddess Here smiled. But king Poseidon, shaker of the earth, addressed Apollo:

Phœbus, why stand we two apart? Nor is it well, since the others have begun: for that were more shameful, if we were to go without a contest to Olympus, to Zeus's palace based on brass. Begin; for you by birth are younger; for it were not well for me, since I am elder born and know the most. Fool, since you have a heart devoid of sense; nor remember at all those things, how great soever the evils, which we two alone of the gods endured at Ilium, when going at the command of Zeus, we served proud Laomedon for a year for stated wage; but he gave orders pointing out what was to be done. In truth, I built for the Trojans around their city a wall that was wide and very shapely, that the city might be impregnable: and Phœbus, you used to tend the trailing-footed crumple-horned oxen, on the spurs of woody Ida with its many dells. But

when the seasons brought the joyous time of paying our reward, then did the violent Laomedon forcibly wrong us both of all our pay, and sent us away with threats besides. For you, he threatened that he would bind you, feet and hands above, and send you for sale to distant islands; and from both he promised that he would cut off the ears with brazen knife. But we both retired with resentful mind, indignant on account of the reward, which having promised, he yet paid not. And for this forsooth, you now favour this people; and do not with us endeavour that the haughty Trojans may perish miserably, utterly brought low, together with their children and much-loved wives.

Him then in turn addressed the far-darting king Apollo: Earth-shaker, you would never consider me to be in my sober senses, if now I were to fight with you on account of mortal men, poor wretches, who like leaves at one time come into being full of vigour, eating the fruits of earth, and at another time perish, reft of life: but let us with all speed cease from the fight; and let them alone contend.

Thus then he spoke and turned away; for he stood in awe of lifting his hand in strife against the brother of his sire. But him his sister rated soundly, Queen of wild beasts, the huntress Artemis, and spoke a railing speech:

What, do you fly, far-darter, and have you resigned the entire victory to Poseidon, and have you foolishly given up to him the object of his desire? Fool that you are, why do you then bear your bow utterly in vain. Beware that I never any more hear you in your father's courts boasting, as hitherto you did among the immortals, that you would fight opposing Poseidon force to force.

So she spoke, but far-darting Apollo answered her not a word. But the revered wife of Zeus was wroth; and railed at the arrow-queen with reproachful words:

How do you now wish, shameless that you are, to withstand me? I am one difficult for you to match your strength

against, bow-bearing though you be: since against women it is that Zeus constituted you a lioness, and granted you to kill whomsoever you might choose. Full surely better 'tis for you to kill the beasts on the mountains, or wild stags, than to fight valiantly with your superiors. But if you wish to learn something of war, (come near:) that you may know certainly how much I am superior, since you match your might against me.

She spoke, and seized both her hands at the wrist with her left hand, and next with her right hand drew her bow and arrows from her shoulders; and with them she beat her about the ears, smiling the while, as she writhed: and the swift arrows fell out. But the weeping goddess escaped away like a dove which being pursued by a hawk has flown into a hollow rock, a cleft; since it was not fated that she should be caught by it; so she fled weeping, and left there the bow and arrows. But to Latona spoke the Messenger, the slayer of Argus: Latona, I indeed will by no means fight with you; difficult it is to fight with the wives of cloud-compelling Zeus: but be very forward to boast among the immortal gods that you have conquered me with mighty strength.

Thus then he spoke; but Latona gathered up the curved bow and arrows, which had fallen some here some there among the eddies of the dust. She then, having taken the bow and arrows, went after her daughter: but she came straightway to Olympus, to Zeus's palace based on brass: and the maiden sat weeping at the knees of her father, and her robe divinely beautiful trembled around her; and the son of Kronos, her sire, drew her towards himself, and asked her, smiling pleasantly:

Who of the inhabitants of heaven has treated you, dear child, thus recklessly, as if you had done openly some wrong?

And him in return addressed the goddess of the cheering cry, with beautiful girdle:

Your spouse ill-treated me, my father, white-armed Here,

on account of whom strife and contention are impending over the immortals.

Thus were they conferring with one another. But Phœbus Apollo entered holy Ilium, for the wall of the well-built city was an object of concern to him, lest the Danai might sack it on that day contrary to the decrees of fate. But the other ever-living gods went to Olympus, some of them wroth, and others greatly exulting: and they sat down by the side of Zeus, shrouded in dark clouds; but Achilles was slaughtering at once the Trojans themselves and their solid-hoofed steeds. But as when the ascending smoke has climbed to the spacious heaven, when a city is on fire, and the wrath of the God incited it; and it has caused toil to all and imposed trouble upon many; so did Achilles cause toil and trouble to the Trojans.

But aged Priam stood upon a tower built by the gods, and he beheld huge Achilles; and under his hand the Trojans were driven confusedly in headlong flight, nor had they any strength; but he having heaved a groan descended from the tower to the ground, to rouse along the walls the famous keepers of the gates:

Hold in your hands the gates wide open, until the host may come to the city in their headlong flight; for surely Achilles there is close at hand driving them; now do I think that mischiefs will ensue. But when cooped up together at the wall they shall have taken breath, again put to the closely fitted folding doors: for I am fearful, lest the horrid man should leap within the wall.

Thus he spoke; but they opened wide the gates and thrust back the bolts; and they when open were a light of safety. But Apollo sprang forth in the opposite direction, that he might ward off ruin from the Trojans. But they were flying from the plain straight for the city and the lofty wall, parched with thirst, covered with dust; but he vehemently pressed upon them with his spear: and violent

fury ever possessed his heart, and he was eagerly bent on gaining glory. Then would the sons of the Achæans have taken Troy with its lofty gates, had not Phœbus incited godlike Agenor, a hero blameless and stout, Antenor's son: in his heart he implanted courage, and he himself stood by his side, in order that he might ward off the grievous fates of death, leaning upon a beech tree; and he was shrouded with a dense cloud. But he, when he perceived Achilles the sacker of cities, stood still, and his heart revolved a sea of doubts as he stood: vexed then in spirit, he spoke to his own great-hearted soul:

Ah me! if then I fly, yielding to the violent Achilles, by the way by which the others are flying all bewildered, he will catch me even so, and will cut off my head like a coward; but if I shall permit these to be thrown into confused flight under the hands of Achilles, Peleus' son, and fly myself another way far from the wall to the plain of Ilus, until I might come to the slopes of Ida, and envelope myself in the brushwood; and then in the evening having bathed in the river, cooled from sweat I might return to Ilium. But why has my mind within me debated these things?—Query whether he would perceive me hastening away from the city to the plain, and hurrying in pursuit would overtake me with his swift feet: then will it be no longer possible to escape death and fate; for he is very strong above all mortal men. But if before the city I should advance to confront him (possibly I might kill him) for surely his flesh too is vulnerable with the sharp spear, and there is but one life in him, and men say that he is mortal; but Zeus the son of Kronos grants him glory.

Thus having spoken, he collected himself, and awaited Achilles; and his stout heart within him was eager to do battle and to fight. As a panther advances out of its tangled lair to meet a hunter, and is not at all terrified at heart, nor flies, when it may hear the baying (of the hounds); for even if (the hunter) being beforehand with it, wounds

it with a dart or hits it at close quarters, nevertheless it though pierced with a spear relaxes not from combat, until it either should encounter in close fight or be subdued; so did the son of illustrious Antenor, godlike Agenor, choose not to fly until he had made trial of Achilles. But he held his shield equal on all sides in front of him, and with his spear he was taking aim at him, and he shouted aloud:

Full surely, I ween, you did greatly hope in your mind, illustrious Achilles, that this day you would sack the city of the high-minded Trojans; fool that you are, certainly full many woes will yet be wrought at it; for in it we are heroes numerous and stout-hearted, who in behalf of our parents, wives and children, are defending Ilium; but you shall encounter fate, although you be a warrior so terrible and bold.

He spoke, and hurled his sharp spear from his heavy hand; and struck upon the leg below the knee, and did not miss; and the greave of newly-forged tin rang terribly around it; and the spear bounded back from it when struck, nor pierced it through; but the god's gift restrained it. But next in turn, the son of Peleus rushed at godlike Agenor, nor did Apollo suffer him to gain glory, but snatched him away, and straightway shrouded him in a dense cloud, and sent him away, so that he might retire quietly from the battle. For the far-darter, having assimilated himself in all respects to Agenor, stood up against him before his very feet; and he hasted with speed of foot to overtake him. As long as he chased him over the fruitful plain, having turned along the course of the river Skamander with its deep eddies, running on in front by a short interval; but by deceit Apollo was beguiling him, so that he ever hoped to catch him with his feet; so long the other Trojans came flying in a mass right gladly to the town; and the city was filled with them thronged together. Nor had they indeed then the heart outside the city and the wall to wait yet

longer for one another, and to learn who had escaped and who had died in battle; but well-pleased they poured into the city, whomsoever of them at least his feet and knees might preserve.

HOMER'S ILIAD,

BOOK XXII.

Thus they throughout the city, bewildered like fawns, were cooling themselves from sweat, and were drinking and slaking their thirst, leaning upon the beautiful battlements: but the Achæans drew near to the wall, sloping their shields on their shoulders. But destructive Fate enchained Hector to remain there; in front of Ilium and the Scæan gates. But Phœbus Apollo addressed the son of Peleus:

Why, son of Peleus, do you being mortal chase me with your swift feet, who am an immortal God? Nor have you yet recognized me, that I am a god, but you are unceasingly bent on (pursuing.) Full surely you concern yourself not about the fight against the Trojans, whom you have routed, who in truth are closely cooped within the city, but you have turned aside hither: you will not however kill me, since I am by no means destined to die.

Him then did swift-footed Achilles much enraged address: You have beguiled me, Far-darter, of all gods the most pernicious, having now turned me hither away from the wall; surely many more besides had else bitten the dust, before they entered Troy. But now you have snatched from me great glory, and have saved them easily, since you did not fear a future retribution: surely I would take vengeance on you, if at least power were at my command.

Thus having spoken he strode towards the city, having high thoughts, hurrying, like a horse bearing off the prize with a chariot, who runs lightly at full stretch over the plain. Thus did Achilles nimbly ply his feet and knees.

But aged Priam first beheld him with his eyes, rushing over the plain, all glittering like a star, which rises at the end of summer; and its rays shine very distinct among the many stars in the depth of night: which men surname Orion's dog, and it is far the brightest, but it is an ominous sign, and brings on wretched mortals fiery heat: so shone the brass about his breast as he ran. But the old man heaved a groan, and smote upon his head with his hands, raising them aloft, and wailing greatly called aloud, entreating his own son; but he was standing before the gates, longing insatiably to do battle with Achilles; but the old man addressed him in piteous accents, stretching forth his hands:

Hector, my son, for my sake do not await this man alone, aloof from the rest, lest quickly you should encounter fate, subdued by the son of Peleus, since he is far the stronger. Cruel that he is, would that he might become as dear to the gods as he is to me; quickly would the dogs and vultures eat him lying low: and truly sore distress would leave my heart. He who has made me thus bereaved of many sons and brave ones, having killed and sold them unto distant islands. And indeed now I cannot see two of my sons Lykaon and Polydorus, while the Trojans have thronged into the city, whom Laothoe bore to me, peerless among women. But if they are alive among the army, surely we will hereafter redeem them for brass and gold; for there is store at home; for aged Altes, of great renown, gave much to his daughter. But if they are already dead and in the halls of Hades, it will cause sorrow to my mind and to their mother, to us who were their parents; but to the rest of the people sorrow will be shorter-lived, if only

you should not die subdued by Achilles. But come within the wall, my son, that you may preserve the Trojan men and women, and not afford great glory to the son of Peleus, and be yourself deprived of your own life; moreover pity me the hapless one, still in my sober senses, ill-fated that I am, whom Father Zeus will destroy upon the threshhold of old age in bitter doom, having seen besides full many woes, sons butchered, daughters dragged away, and marriage chambers stripped, and infant children dashed against the ground in terrible battle-strife, and daughters-in-law dragged away by the ruthless hands of the Achæans. And last of all myself perhaps shall dogs devouring raw flesh tear at the entrance gates, when some one having struck me close at hand with the sharp brass or wounded me from a distance shall have taken the life from my limbs; (the very dogs) whom I reared in my halls, fed at my table, keepers of my gate, who having drunk my blood, shall lie in a state of madness in the porch. But for a young man it is altogether seemly, when battle-slain and torn by the pointed brass, to lie low: and everything, whatever may appear, becomes him though dead; but when in sooth dogs dishonour the hoary head and hoary beard and shame of an old man who is slain, that indeed is most pitiable to miserable mortals.

Thus spoke the old man, and with his hands tore his grey hairs, plucking them out of his head; nor did he sway the mind of Hector. But next his mother on the other side lamented, all bathed in tears, baring her bosom, while with the other hand she held out her breast, and weeping addressed to him winged words:

Hector, my son, reverence this and have pity upon me myself; if ever I presented to you the breast that lulled all care, remember this, dear son; and ward off the hostile foe being yourself within the wall, nor stand forth foremost champion to cope with him; cruel that you are: for if he should kill you, neither shall I bewail you on your bier,

dear scion, whom myself brought forth, nor your wife bringing many gifts; but far away from both of us, at the ships of the Argives the swift dogs will devour you.

Thus they twain weeping addressed their dear son, greatly importuning him; nor did they sway the mind of Hector; but he awaited huge Achilles drawing near. But as when a serpent on the mountains might await a man at its lurking place, having fed on fell poisons; and dire anger has come over it, while it has looked terrible coiling itself around its lurking place; thus Hector having inextinguishable courage did not retire, leaning his bright shield upon a projecting buttress, but oppressed with indignation straightway conferred with his own great-hearted soul:

Ah me! if I should go within the gates and the walls, Polydamas first will heap reproaches on me, who exhorted me to lead the Trojans to the city on that night, disastrous that it was, when godlike Achilles roused himself. But I did not comply; in sooth it would have been far better; but as it is, since I have destroyed the host, by my presumptuous folly, I stand in awe of the Trojan men and Trojan dames with sweeping robes, lest some other man less brave than I should say, Hector confiding in his own prowess destroyed the host! So they will say: but then far better would it have been for me having confronted Achilles either to have returned having slain him, or myself to have perished gloriously in behalf of the city. But if I were to lay aside my bossed shield and stout helmet, and leaning my spear against the wall were to go myself to meet blameless Achilles, and were to promise with reference to Helen and the treasure with her, the whole of it, whatever Alexander brought in hollow ships to Troy, (and she was the origin of the quarrel,) to give them up to Atreus' sons to lead away, and at the same time to divide to the Achæans, man by man the other things, whatever this fair city may contain; and then again were to exact from the Trojans an oath taken by the elders

that they would conceal nothing, but would divide into two portions everything, whatever possessions this fair city holds within itself: but why does my heart debate these things within me? Query whether I am to approach him as a suppliant; but he will not pity me, nor any way respect me, but will kill me all unarmed, just as I am, like a woman, so soon as I may lay aside my armour. It is not now in any way possible from rock or oak to parley with him, like a maid and a youth, yes a maid and a youth hold parley with each other. Better then to engage in combat, that with all speed we may know to which of us the Olympian king would give glory.

Thus was he debating as he stood; but Achilles drew near to him, like to Enyalios, crest-tossing warrior, brandishing the terrible Pelian ash over his right shoulder; and around him the brass shone like the radiance of flaming fire or of the rising sun. But shivering fear seized Hector when he perceived him; nor could he any longer prevail upon himself to stay there, but left the gates behind him, and started off in flight. But the son of Peleus rushed violently after him, trusting to his swift feet. Like as a hawk among the mountains, swiftest of birds, has easily darted after a trembling dove; she flies aslant, but he close at hand shilly screaming often darts forth at her, and his desire prompts him to seize her; so then did he with eager haste fly straight on; but Hector fled beneath the wall of the Trojans, and was plying his active limbs. They then along side of the look-out and the wind-swept hill of figs ever retiring from the wall were hurrying along the chariot-road. And they came to the two fair well-heads, where burst forth the two sources of the eddying Scamander. For the one flows with warm water, and from it issues all around a vapour, as of a flaming fire; but the other flows forth in summer like to hail or cold snow, or ice condensed from water; and there by them are close at hand the spacious troughs, fair, wrought of stone, where

the wives and beauteous daughters of the Trojans used to wash their glossy garments formerly in time of peace, before the sons of the Achæans came. By this way then they both ran on, one flying, one behind pursuing; in front a brave man was flying, but a far braver was pursuing him with headlong speed; since they were not striving to gain a victim or an ox-hide, which are mens' prizes for swiftness of foot, but they were running for the life of chivalrous Hector. But as when the solid-hoofed steeds carrying off the prize run very quickly round the goal, and the prize proposed is great, either a tripod or a woman, because a man is dead; so did they two run thrice around the city of Priam with rapid feet; and all the gods were looking on. And among them the father of men and gods began discourse:

Oh heavens! surely with my eyes I do behold a warrior dear to me chased round the wall; but my heart laments because of Hector, who in my honour has burnt many thighs of oxen in the high places of deep-valleyed Ida, and at other times again in the heights of the town; now however godlike Achilles is chasing him with swift feet around the city of Priam. But come, ye gods, take counsel and deliberate whether we shall rescue him from death, or shall subdue him now brave as he is by the hands of Achilles, Peleus' son.

Him then in turn addressed the gleaming-eyed goddess Athene: O father, lord of the vivid lightning, shrouded in dark clouds, what a word have you spoken? do you wish to set free again from hateful death a mortal man, long since destined to fate? do it, but all we the other gods by no means commend.

Her then in reply the cloud-compelling Zeus addressed: take heart, my child, the Trito-born; I do not speak at all with mind resolutely set upon it; but I wish to be indulgent to you; do exactly as your desire prompts you, and do not draw back.

Thus having spoken he incited Athene eager herself before; and she went rushing down the heights of Olympus.

But swift Achilles followed unremittingly, driving Hector. But as when upon the mountains a hound chases a fawn, having roused it from its lair, through glens and through glades; and if crouching down beneath a thicket it may escape his notice, yet tracing back he runs on and on, until he may find it; thus Hector did not escape from the swift-footed son of Peleus. And as often as he might make an effort to rush straight for the Dardanian gates, beneath the well-built towers, if haply they might aid him from above with darts, so often having anticipated him in front did he keep turning him to the plain; but he himself always ran on the side of the city. But as when in a dream there is no power to overtake the one who flies, nor can the one get clear away from the other, nor the other overtake him; so neither was this one able to catch the other with his feet, nor that one to escape. And how in the world would Hector have shunned the Fates of death, had not Apollo for the last, last time drawn near to him, who roused up in him might and nimbleness of knees?

But divine Achilles denied the soldiers nodding back his head, and did not suffer them to hurl at Hector pointed darts; lest some one having struck him should gain glory, and he come second. But when for now the fourth time they arrived at the springs, then did the father extend the golden balance; and in it placed two fates of death that stretches men at length, the one of Achilles, the other of chivalrous Hector; and having grasped it by the middle he held it up; and the fated day of Hector sunk downwards, and descended to the (house) of Hades; and Phœbus Apollo left him. And the gleaming-eyed goddess Athene approached the son of Peleus, and standing near addressed him winged words:

Now at length, famed Achilles dear to Zeus, I hope that we two shall win great glory for the Achæans at the ships, having slain Hector, insatiate in fight though he be. It cannot be that now at any rate he should escape us, not

even if it were possible that far-darting Apollo should strive much, rolling himself perseveringly before Ægis-bearing father Zeus. However do you now stop and recover breath; but him I will approach and will persuade to fight with you opposing force to force.

So spoke Athene; but he obeyed, and was glad at heart: he stood then leaning on his ashen spear-shaft barbed with brass. But she next left him, and drew near to godlike Hector, having assimilated herself to Deiphobus in person and in unwearied voice: and standing near she spoke winged words:

My lord brother, in truth swift Achilles is pressing very sore upon you, chasing you with speed of foot round the city of Priam; but come let us make a stand, and awaiting him repel him.

But her in turn great Hector with the glancing helm addressed: Deiphobus, even before you were by far the dearest to me of my brothers, the sons of Hecuba and Priam: but now I think in my own heart I honour you even yet more, you who have dared for my sake, since you saw me with your eyes, to advance out of the walls, while the others wait inside.

But him in turn the gleaming-eyed goddess Athene addressed: my lord brother, very earnestly did my father and revered mother entreat me, clasping my knees in turn, and my comrades all around, that I should remain there; for so greatly do they all quake with fear; but my inmost soul was afflicted with dismal sorrow. But now pushing on eagerly let us fight, and let there not be any thrift of spears, that we may know if haply Achilles, having slain us two, should carry our blood-stained spoils to the ships, or should be subdued by your spear.

Thus having spoken Athene led the way with guile. But when they now drew near advancing against one another, him first great Hector with the glancing helm addressed: no

longer, son of Peleus, will I flee from you, as before. Thrice have I fled around the great city of Priam, nor hitherto have I prevailed upon myself to await your onset; now however my heart incites me to stand confronting you; either I would slay or else be slain. But come let us take the gods as witnesses; for they will be the best witnesses and guardians of compacts; for I will not cruelly ill-treat you, if Zeus should give the victory to me, and I should take away your life; but when I shall have stripped you of your splendid arms, Achilles, I will give back again your dead body to the Achæans; and similarly do you act.

But him swift-footed Achilles next addressed, eyeing him fiercely: Hector, never to be forgiven, speak not to me of covenants. As no sure treaties can be between lions and men, nor can wolves and lambs be united in mind, but through all time are evil minded towards each other; so it is not possible for me to be kindly disposed to you and you to me, nor shall there in any way be an agreement between us, before that one at any rate of us two having fallen, glut to the full with blood the warrior Ares with his shield of hide. Call to mind all the resources of the art of war; now you have the utmost need to be skilled in the spear and a daring warrior. No longer is there possible escape for you; but Pallas Athene straightway will subdue you by my spear; but now you shall atone at one and the same time for all the distresses of my comrades, whom you have slain raging with the spear.

He spoke and brandished and hurled the long-shafted spear. And illustrious Hector looking before him avoided it; for seeing it beforehand he sank on his knee, and the brazen spear flew over him, and was fixed in the earth; but Pallas Athene snatched it up and gave it back to Achilles, and escaped the notice of Hector, shepherd of the people. But Hector addressed the blameless son of Peleus:

You have missed, nor did you know at all my fate from

Zeus, godlike Achilles; surely, however, you said that you did: but you were a speaker ready in speech and deceitful in your words, in order that I might prove forgetful of my might and prowess through dread of you. Never, however, shall you fix your spear in my back as I fly, but drive it through my breast as I rush eagerly straight on, if a god has permitted you; now in turn avoid my brazen spear: how earnestly I wish that you might carry it all off in your flesh. And truly the battle would be lighter for the Trojans when you were dead: for you are their greatest pest.

He spoke, and brandished and hurled his long-shafted spear, and smote the shield of the son of Peleus in the centre and did not miss; but the spear glanced off the shield to a distance: and Hector was wroth because his swift spear had escaped his hand in vain, and he stood with downcast eyes, nor had he another ashen spear; but he called to Dëiphobus with the white shield, shouting aloud; he asked him for a long spear; but he was no longer near him. Then Hector understood it in his own mind, and spoke aloud:

Oh heavens! in very truth the gods have summoned me to death, for I thought the hero Dëiphobus was close at hand: but he is within the wall, and Athene beguiled me. But bitter death is even now close on me and is not far distant, nor is there any escaping it; for surely this was long ago more pleasing in the eyes of Zeus and of the son of Zeus, the far-darter, who hitherto at least have gladly rescued me; now, on the other hand, Fate finds me out. Yet would I not perish without a struggle at any rate, and without glory, but having done some mighty deed for even future ages to hear of.

Thus then he spoke and drew his sharp sword which hung by his side, both huge and stout. And having collected himself he darted forth, like an eagle soaring aloft, which swoops to the plain through murky clouds to seize either a tender lamb or timid hare; so Hector darted forth, waving his sharp sword. And Achilles rushed on, and his mind was filled with

wild wrath; and in front of his breast his shield covered (him), beautiful, cunningly wrought; and he nodded with his glittering helmet with its four cones; and the beautiful threads of gold floated around, which Hephæstos let flow thickly around the crest. Like as among the other stars there goes forth in the depth of the night the evening star, which rises the fairest star in heaven, so the keen point glittered which Achilles was brandishing in his right hand, meditating mischief to godlike Hector, exploring his fair person, where it would most easily yield. But the whole extent of the rest of his body the beautiful brazen armour covered, which he had stripped off the mighty Patroclus, having slain him; but it was exposed to view where the collar-bone separates the neck from the shoulders, the throat namely, where is the quickest destruction of life; there godlike Achilles struck him rushing eagerly on with his spear, and the point passed right through his tender neck. Nor did the ashen spear shod with brass cut through the windpipe, in order that he might say somewhat to him, answering with words: but he fell in the dust, and divine Achilles boasted over him:

Hector, still you did say, I ween, when stripping Patroclus, that you would be safe, and you felt no dread of me in my absence. Fool that you were; but at a distance from him I was left behind at the hollow ships a helper stronger far, who have relaxed your knees. The dogs and birds shall rend you in unseemly fashion, but the Achæans shall bury him.

Him Hector with the glancing helm, now waxing faint, addressed: I do entreat you by your own soul and knees, and by your parents, do not permit the dogs to tear me by the ships of the Achæans; but accept great store of brass and gold, the gifts which my father and venerable mother will give you; but give back my body home again, in order that the Trojans and the Trojan dames may make my corpse a sharer in funereal fires.

Him next swift-footed Achilles addressed, eyeing him sternly: Entreat me not, dog that you are, by my knees or by my parents; and indeed I wish that my rage and spirit would incite me myself to rend and eat your raw flesh, such things have you done to me: so utterly is there no one, who could ward off the dogs from your head: not even if they should bring hither and weigh out ten times and twenty times the ransom, and should promise other besides; nor if Priam, descended from Dardanus, should bid to weigh your weight in gold, not even so shall your revered mother placing you on a bier bewail you, whom she herself brought forth; but dogs and birds shall rend you utterly to pieces.

Him then Hector with the glancing helm just expiring addressed: Yes knowing you full well I look at you, nor was I likely to persuade you; for in truth the heart within your breast is iron. Bethink you now, lest I become a cause of wrath to you from the gods, in that day when Paris and Phœbus Apollo shall destroy you, brave as you are, at the Scæan gates.

As thus he spoke the term of death enveloped him, and the soul flying from the limbs descended to the house of Hades, bewailing its own fate, leaving both vigour and the prime of youth.

And him when dead the godlike Achilles addressed: Die thou; but I will then receive my destiny, whensoever Zeus may wish to accomplish it, and the other immortal gods.

He spoke, and from the dead body drew his brazen spear. And he placed it apart, but began to strip the blood-stained armour from his shoulders; and the other sons of the Greeks gathered round, who also gazed with wonder on the stature and the admirable form of Hector; nor did anyone stand by him without inflicting at any rate a wound. And thus would some one speak, looking to his fellow:

Oh heavens! in very truth Hector is much more gentle to the touch, than when he fired the ships with blazing flames.

Thus then would some one say, and as he stood would inflict a wound. But when divine Achilles, swift of foot, had stripped him of his arms, standing among the Achæans he spoke winged words:

My friends, leaders and guardians of the Achæans, since the gods have granted me to slay this man, who worked us woes so numerous as did not all the rest besides; come, let us in our armour essay the city round about, that we may further learn the purpose which the Trojans hold; whether they will abandon their fortress, now that he has fallen, or are still minded to remain, even though Hector is no more. But why does my mind within me debate these things? There lies beside the ships a corpse unwept, unburied, Patroclus; of him I will never prove forgetful, so long as I may mingle with the living and my knees have the power of motion. But even if they forget the dead in the house of Hades, yet surely even there I will remember my loved comrade. But now come, chanting a pæan, ye youths of the Achæans, let us make for the hollow ships, and let us carry him with us. We have achieved great glory, we have slain the godlike Hector, to whom the Trojans throughout the city used to pray as to a god.

He spoke, and planned to do unseemly deeds to godlike Hector. He bored through the tendons of both his feet behind from heel to ankle, and attached thongs of oxhide, and fastened them upon his chariot; but left the head to trail along. And having ascended the chariot and taken up the famous armour, he whipped the horses on, and they both readily flew on. And as he was dragged along a dust arose, and his dark locks were spread about, and all his head once graceful was lying in the dust; but Zeus then granted to his foes to do him dishonour in his own paternal land.

Thus then his head was all covered with dust; but his mother tore her hair, and cast her fair veil far away, and shrieked full loudly on beholding her son. And piteously his

father wailed, and the people throughout the city were overwhelmed in shrieking and wailing; and to this it was most like, as if all Ilium built on the beetling height were smouldering from its very summit in fire. The people then with difficulty restrained the old man sorely vexed, desirous to hurry out of the Dardanian gates; but he was imploring all, as he rolled himself in the dust, naming each man by name:

Hold off, my friends, and allow me, in spite of your concern for me, to pass out of the city alone, and come to the ships of the Achæans, let me entreat this presumptuous man, the doer of wrong deeds, if haply he may reverence my time of life and have pity on my old age. Besides he too has such a father, Peleus, who begot and brought him up to be the pest of the Trojans; but most especially upon me above all others has he laid sorrows. For so many sons of mine has he slain in the bloom of youth; for all of whom I do not so greatly deplore, though sorely vexed, as for the one, my grief for whom will drag me down to Hades, for Hector; Oh! would that he had died within my arms; then would we both have sated ourselves, weeping and shedding tears, both the hapless mother who bore him, and I myself.

Thus he spoke all in tears; and the citizens groaned over him: but among the Trojan dames Hecuba commenced the vehement lament:

My son, wretch that I am, why shall I, having suffered bitterly, live on when thou art dead? thou who wast wont to be by night and day throughout the town my glory, and the succour of all, both Trojan men and women throughout the city, who saluted thee as a god. Surely thou wouldst have been a mighty glory to them, being still alive; now however death and fate overtakes thee.

So she spoke weeping; but Hector's spouse had not yet heard anything; for no trusty messenger had gone and told her how her husband remained outside the gates;

but she within an inner chamber of the lofty palace was weaving a web of double texture and of purple hue, and on it was embroidering coloured designs. And to her fair-haired maidens through the palace she had given orders to place upon the fire a large tripod, that there might be a warm bath ready for Hector when he returned from the fight. Ah simple one! she never thought that far away from baths, the gleaming-eyed Athene had subdued him by the hand of Achilles. But she heard the sound of shrieking and of wailing from the tower, and her limbs trembled, and the weaving rod fell out of her hand; and again she spoke among her fair-haired maidens:

Come, follow me two of you, let me see what deeds are done. I heard the voice of my venerable mother-in-law; and within my breast my heart springs up to my mouth, and below my knees seem frozen. Surely some harm is near the sons of Priam. Would that the tidings may be far from my ear; but I am horribly afraid that godlike Achilles may to my woe cut off from the city dauntless Hector all alone, and chase him to the plain, and may quell in him the troublesome courage which used to hinder him; since he never used to stop in the throng of heroes, but would advance far in front, yielding in his might to none.

Having thus spoken she hurried through the palace, like a mad woman, with palpitating heart; and her attendants went with her. But when she arrived at the tower and the crowd of men, she stood upon the wall gazing wistfully; and she perceived him dragged in front of the city; and the swift horses were dragging him without care to the hollow ships of the Achæans. And dark night veiled her eyes; and she fell backwards, and gasped forth her life. Far from her head flew off the glittering bands, fillet and network, and twisted cord and lappets, which golden Aphrodite gave her on that day when Hector with the glancing helm led her to his home from the palace of Ëtion, after he had

given countless wedding-gifts. Around her stood in a throng her husband's sisters, and the wives of her husband's brothers, who supported her among them, distracted even unto death. But she, when she regained her breath and recovered her senses in her mind, wailing with sudden outburst, spoke among the Trojan dames;

Hector, unhappy that I am! under one fate then we both were born, you in Troy, in Priam's home, but I in Thebe, beneath the woody Placus, in the house of Ëtion, who reared me when a little child, himself ill-fated rearing me doomed to sorrow; would that he had never begotten me. But now you are gone to the realms of Hades in the depths of the earth, but you leave me involved in hateful woe a widow in the palace; and the child is yet a mere infant, of whom you and I are the hapless parents; nor will you be a succour to him, Hector, since you are dead, nor he to you. For if at least he should escape the tearful war of the Achæans, yet ever afterwards toil and trouble will be his lot; for others will diminish somewhat of the boundaries of his fields. But the day which makes a boy an orphan makes him deprived of all the friends of youth; and he hangs his head down utterly, and his cheeks are bathed in tears. And when in want, the boy approaches suppliantly his father's comrades, plucking one by his cloak, and another by his under-garment; and some one of them feeling compassion, holds near him a cup for a short time, and moistens his lips, but moistens not his palate. And some child having both parents yet alive, thrusts him rudely from the feast, striking him with his hands and reproaching him with words; "off, with a plague upon you! your father at any rate does not share the feast with us." And then the weeping boy comes up to his widowed mother, Astyanax, who formerly upon his father's knee, used to eat only marrow and rich fat of sheep. But when sleep might take him, and he might cease from childish sports, he used to sleep on his couch in the arms of a nurse in a soft bed, his heart

filled full with delicacies. But now deprived of his father, many things shall Astyanax suffer, whom the Trojans call by such surname; for you alone defended their gates and lofty walls. But now by the side of the curved ships, and afar from your parents, wriggling worms will eat you, naked as you are, after the dogs have sated themselves; meantime within the palace there lie your robes so fine and graceful, wrought by women's hands. But surely I will burn all these with blazing fire, being of no use to you, since you will never lie in them, but in order to bring you glory in the eyes of the Trojan men and Trojan dames.

Thus she spoke weeping; but the women groaned over her.

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